



# The Antiquary.



APRIL, 1905.

## Notes of the Month.

A CORRESPONDENT of the *Times*, in a most interesting article which appeared in the issue of March 10, described an archaeological discovery in Egypt of the first importance. Mr. Theodore Davis, pursuing his work of removing the mounds of *débris* in the Valley of the Tombs of the Kings, found "a tomb which has never been visited or plundered since the age of the Eighteenth Dynasty, and is still filled with the royal treasures of a time when Egypt was the mistress of the East and the source of its supply of gold." For the details of this extraordinary discovery, we must refer our readers to the long and full article from which we have just quoted. The treasures include a wand of office, the yoke of a chariot thickly plated with gold, mummy cases encrusted with gold, huge alabaster vases, brilliantly painted and gilded chairs and boxes, a "pleasure chariot with its six-spoked wheels still covered by their wooden tires," large sealed jars of wine or oil, several pairs of sandals, and an immense number of other objects of value and interest. The writer of the article, concludes: "Although some of the individual objects discovered by Mr. Davis may be matched in previous finds, the discovery, as a whole, far surpasses any that has yet been made in Egypt, and is in fact the most important ever made there, whether we regard the art and richness of the coffins and other sepulchral furniture, or the wealth of precious metal that has been lavished

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upon them. The chariot alone, for completeness and beauty of form, is unique. The discovery will not only increase our knowledge of the history and customs of the Eighteenth Dynasty of Egypt; it must also materially enlarge our conception of the artistic taste and skilful workmanship of the ancient 'dwellers by the Nile.'"



Mr. W. R. Butterfield, of Hastings, kindly sends us a very full account of the proceedings connected with the handing over to the Corporation of Hastings, on March 1, of the museum which since 1889 has been housed in the Brassey Institute. We regret that we have space for but a brief record only of what was a noteworthy event in the history of the premier Cinque Port. Among those who took part in the proceedings were Sir A. W. Rücker, F.R.S., Sir Harry Johnston, G.C.M.G., Sir Robert K. Douglas, of the British Museum, Dr. Teall, F.R.S., of the Jermyn Street Museum, Dr. Smith-Woodward, F.R.S., of the Natural History Museum, and the mayor (Councillor C. Eaton). Sir Robert Douglas, in the course of his remarks, speaking of visitors to museums, said: "There is the casual sight-seer who strolls in on a wet afternoon, and who propounds very curious and simple questions. One man asked to be shown the remains of Noah's Ark; he had heard it had been removed to Bloomsbury. And another wanted to see a letter in the handwriting of King Solomon! Only the other day a man wished me to see the marriage certificate of Venus! I asked him which marriage. It turned out afterwards it was a horoscope founded on the planet Venus! A short time ago the Museum was closed for one day, and on one of the public demanding admittance in rather an indignant manner, the doorkeeper—who was somewhat of a wit—replied, 'One of the mummies is dead, and the keepers are engaged in burying it.'" Sir Harry Johnston was reminiscent. Speaking of the value of museums, he said: "I well remember how as a little boy I used to find my way from King's College into the museum; I do not know whether I had any right there, or whether I was only allowed to pass through the kindness of the officials, but I recall that one day I was found there

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by the late Sir William Flower, carefully drawing the brain of a chimpanzee, and the encouragement he gave me in my studies enabled me to acquire much of the knowledge which has been so useful to me in later life." The Hastings Museum is exceptionally well equipped, and we trust that the Corporation will take the advice of Dr. Smith-Woodward, and appoint a well-qualified curator. Meanwhile we congratulate the ancient town on entering corporately into so goodly a heritage.

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The annual Congress of the British Archaeological Association will be held at Reading in the week beginning July 17.

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To *L'Anthropologie* M. E. Cartailhac and L'Abbé H. Breuil contribute, says the *Athenæum*, a remarkable paper on the paintings and mural engravings discovered by them in the cavern of Altamira, at Santander, in Spain. The length of the cavern is 280 metres. In a recess to the left, a short distance from the entrance, are large frescoes; further on, a narrow recess adorned with red figures; in the terminal gallery, shield-shaped devices in black, many figures of bison, deer, and other animals, two human figures, apparently with animal heads and uplifted hands, some polychrome representations of bison and deer, and other works of great artistic skill.

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We take the following interesting note from the *Builder* of March 4: "The City Council of Worcester propose to secure for purposes of a public recreation-ground the site of the Fort Royal, which was constructed in the time of the Parliamentary War, and presents many vestiges of its earthworks and circumvallation. The council are also minded to acquire the buildings of the adjacent hospital, known as the Commandery, which Bishop Wulstan founded at Sidbury, in the south-east parts of the city, *temp.* William II., for poor brethren. Cardinal Wolsey appropriated the foundation, with others of the same kind, for his two colleges at Ipswich and Oxford; Henry VIII. bestowed it upon Christ Church. The existing buildings comprise the large fifteenth-century hall, which, albeit mutilated by a carriage-way at its west end, retains

much of the carved work of its open hammer-beam roof. The upper apartments, fitted for the most part with oaken panelling, comprise the Prior's room, from which is entered a small reading-loft that overlooks the refectory, King Charles I.'s bedroom, the council chamber, the solar or lord's room, and in the roof, at the top of the staircase, a secret recess or loft—a hiding-place reputedly of King Charles II. An elaborately-carved chimney-piece in one of the rooms bears the arms per pale of Wilde and Berkeley. Thomas Wylde, clothier, leased the property from Christ Church, Oxon., and in 1577 a William Berkeley built the half-timbered house in New Street, which also is associated with Charles II. and the story of the battle of Worcester. After the fight on September 3, 1651, the wounded Duke of Hamilton died in the Commandery. Thirty-five years ago the buildings were converted into a college for the blind by the late Rev. R. H. Blair; the college migrated in 1887 to Powick in the suburbs, and they have since been occupied by a firm of printers."

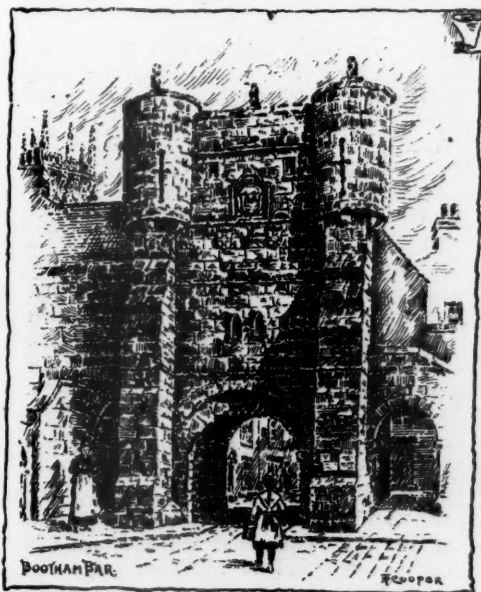
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Recent newspaper archaeological articles include "The Ophir Problem" of the Rhodesian ruins in the *Globe* of February 24; an account of "New Caves found in Somerset" among the Mendips in the *Standard* of March 3; "In the Wookey Hole" in the *Yorkshire Daily Post*, March 13; and "Anglo-Saxon Drinking Glasses," with excellent illustrations, in *Country Life*, March 11.

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The *Yorkshire Herald* says that a fresh find of Roman remains was made on February 23 by the workmen who were engaged in digging a drain in front of the new offices of the North-Eastern Railway Company in York. At a depth of about 11 feet the men found three bone articles and two coins, which must have been imbedded in the ground for at least 2,000 years. One of the bone instruments is a needle, about 4 inches in length, beautifully tapered, and still in a perfect state of preservation. There is a neatly-drilled hole in a flat portion at the top. This was evidently for the thread. The needle is roughly rounded and well pointed, the point being still quite sharp. The two other bone articles are shorter, and

appear to be pins, such as might have been used by the Romans in fastening the toga. One is a little over 2 inches in length, and has a somewhat ornamental ball top, with a small projection under it. The pin is carefully rounded and beautifully pointed, being thicker in the centre than at the top, and tapering to the point. The third article is a larger pin, with a plain round head. It is an excellent specimen of Roman bone-work, the shaft of the pin being not only smooth, but polished. It is thicker in the centre than at either end. One of the coins is in a wonderfully good state of preservation, while the other is battered and misshapen. The legible one bears on one side a portrait, evidently of a Roman Emperor, and on the other the figure of a soldier. There are inscriptions on both sides, but they are not very legible.



There are few cities in Britain more deeply marked with the impress of the storied past



BOOTHAM BAR, YORK.

than York. In another part of this issue of the *Antiquary* we review a noteworthy addi-

tion to the literature of York history—Mr. T. P. Cooper's work on the story of the castles and walls of the ancient city. The illustration reproduced above from that work shows Bootham Bar as it now is; but in looking through the pages of Mr. Cooper's book, the reader cannot help feeling somewhat uncharitably disposed towards the York magnates of long ago, for among the illustrations are excellent pictures of Bootham Bar, Micklegate Bar, and Monk Bar from the original etchings, by Joseph Halfpenny, all showing the picturesque old barbicans which were destroyed by the Corporation some eighty years ago. The City Fathers of the present day will always, we trust, show more appreciation of the many relics of the past which they hold in trust for the future than their predecessors did.



The Cairo correspondent of the *Globe* remarks, under date March 2, that an interesting essay in a Cairo archaeological journal from the pen of Professor Maspero, the world-famed Director of the Antiquities Service in Egypt, discusses the symbolical meaning of the doll-like figures buried in the tombs of the ancient dead. Specimens of these figures in the round were conspicuous in Mr. Naville, Mr. Hall, and Mr. Garstang's exhibition in London last year. The interment of these puny objects was, in Professor Maspero's opinion, a means of dispensing with the sacrifice of the living beings they represented. This was a benevolent change of fashion from the primordial times, when the butcher, baker, and tailor of any illustrious defunct had, *volens volens*, to be offered up as an oblation upon the self-same funeral pyre as the remains of their departed patron, in order that the latter might continue to have the benefit of their services in the hereafter. Succeeding times devised these images, acting, as it were, by proxy. Thus, a Prince or a General who died would be accompanied in his tomb by a number of mimic soldiers, to be at hand to attack his enemies, or defend him from their onslaught in the Shades. Oftentimes these miniature figures were given sepulture in a well or pit, in the event of their lord's tomb being desecrated and despoiled.

The newspapers have had a good deal to say lately about the proposed "Shakespeare Memorial." We hope that the protest, which was signed by Professor Bradley, Professor Gilbert Murray, Mr. Edmund Gosse, and ten other well-known men, deprecating any attempt to form a Shakespearean library, or any new museum which would only be a "rubbish heap of trivialities," will be effective. If we are to have a "Shakespeare Memorial" at all—and there is much that can be said both for and against the proposal—let it be a memorial of some monumental kind, unentangled with any "useful" purpose of a sectional kind.

The Papal Palace at Avignon, which has been used as barracks for over fifty years, is now to be turned into a museum for religious art. The chapel, the council hall, and the private apartments are to be restored, as far as possible, to their state in the time of Gregory XI.

One or two miscellaneous finds have to be chronicled this month. On Laighpark Moor, about two miles north-west of Milngavie, Lanarkshire, an interesting find of early British remains was made at the end of February. While the greenkeeper of Milngavie golf-course, which is on this moor, was removing some soil from a mound for the purpose of tee-building, he unearthed two urns containing cremated bones. The jar stands 16 inches high and some 14 inches across the opening, while the ornamentation on the upper rim is made of slanting straight lines forming a diamond above and a half diamond below. The urns are of clay, with an outer skin of red, a centre one of an ashy appearance, and an inner surface almost black. From Scarborough it is reported that, in preparing for the rebuilding of an inn at Sandside, the workmen have dug up fragments of a piscina, of a rudely-shaped octagonal form, and of a holy-water stoup. The place where the stones were found was at one time about high-water mark. The tides have in this neighbourhood receded considerably, and it is thought that the stones are relics of the old Church of St. Sepulchre, which stood in the vicinity, and which was

pulled down after Henry VIII. dissolved the community of the Knights of St. John of Jerusalem, who owned the church.

A curious sword, believed to be a relic of the thirteenth century, has been unearthed between Loudwater and Wooburn, in the course of road widening operations. A few inches of the point of the weapon are missing, and the blade is corroded, but the guard and the knobs at the end of the hilt, being of superior metal, are in a good state of preservation. There is a very quaint-looking human head on each of the knobs.

The Somersetshire Archaeological and Natural History Society will hold its fifty-seventh annual general meeting at Weston-super-Mare on Tuesday, July 18, and the two following days, under the presidency of Lieutenant-Colonel J. R. Bramble, F.S.A.

A movement is being organized in America to obtain permission from the Turkish Government to explore the ruins of the city associated with Abram and Nahor. The ruins of Eski Haran, a short distance from the modern town, give every indication of being most promising for exploration. The prominent part which the city played in the history of Aram Naharaim, or North Mesopotamia, as well as its association with the Assyrian Kings, Assurbanipal being crowned there, and the great temple of the Moon God being restored by him, and later by Nabonidus, should lead us to hope that many records of great importance are buried in the mounds. In addition to this, the city has important associations with Hebrew history, and with the early Nestorian Church.

At Dunfermline Abbey, says *The Dunfermline Journal*, workmen have opened out "the recently discovered Norman doorway in the south wall of the old portion of the Abbey. On the vault side the sculptured masonry has been revealed in a splendid state of preservation. The only flaw apparent is that two of the stones on the right side of one of the four arches have been blemished. Indeed, one of them has been almost entirely displaced."



Among recent additions to the Colchester Museum we note the following: A beautiful little pedestalled urn of the Early Iron Age and a small vase of "pinched ware," both purchased; a perforated stone hammer head, given by Mr. A. P. Wire, of Leytonstone; a fine painted vase of "pinched ware," given by Mr. B. H. Irwin, The Lindens; and a straw-plait mill, used for flattening the split straws and pressing the plait, given by Mr. I. Chalkley Gould, of Loughton. Mr. Charles E. Benham has also placed on loan, in the museum, a very interesting collection of stone implements found by him in the neighbourhood of Walton-on-the-Naze.

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Mr. John Moore, of Beckenham, has presented to the Sunderland Museum, through Mr. John Robinson, a peg-tankard, a beautiful specimen of ancient wood-carving, which was formerly in the possession of Sir Thomas Gresham.

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The correspondent of the *Standard* at Athens says that the Museum of Medals there has received from an Italian antiquary in Cairo an interesting and important contribution to its treasures in the shape of one hundred tetradrachms, together with a bronze die, such as was used for coining money at Athens in the third century B.C. M. Svoronos, Director of the Museum, is of opinion that the die was stolen by a Greek, and used in Egypt for coining tetradrachms with false metal. As the tetradrachm was worth about 3s. 3d., a handsome income might be earned in this way. In Greece, the punishment for false coining was death, but bad money seems to have been by no means rare. Very few of these ancient Greek dies are in existence, as it seems to have been the practice to break them up when a series of coins had been minted. The tetradrachms sent with the die are all marked with the stamp by which the bankers in Egypt checked all pieces of silver passing through their hands.

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At a meeting of the Dorset Field Club in February, the Rev. S. E. V. Filleul, Rector of All Saints', Dorchester, sent for exhibition a silver paten of the year 1573 and a pewter alms-dish of 1682. Mr. Filleul wrote: "When I came to Dorchester the tradition was that the old silver paten exhibited had

been found buried near the altar of the old church, removed in 1845. I wrote to Mr. Alfred Spicer, now of Bishop's Caundle, an old churchwarden at that time, to know if this was the true account of it. He replied that he had found it in an old box of rubbish in the tool-house, in the corner of the churchyard, about the year 1860. It was then perfectly black, but he had it cleaned by a silversmith, and restored it to the church. It bears the date engraved 1573. It is recorded that Mrs. George Galpin, wife of a churchwarden, collected money to pay for the new plate, somewhere about the time of the church rebuilding (1845). Probably the old chalice, on which this paten may have fitted, was sold or given in part exchange, and thus an Elizabethan chalice may have been lost to the church, actually in the memory of the living. The pewter plate was found somewhere by the clerk in the year 1895. It was much out of shape, and the rim almost cracked off. I had it repaired and electroplated, and now use it for an alms-dish. The clerk remembers that there were formerly two of them. If any collector has the other one we should be most grateful to have it again."

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The Rev. F. W. Galpin, of Hatfield Regis, Essex, who is well known as an authority on old church instruments of music, exhibited at the same meeting a specimen of the "humstrum" and another of the "rebec." The humstrum, he said, appeared to be a somewhat degenerate form of the rebec, a popular three-stringed fiddle in use in the Middle Ages, derived through Moorish and Arabic influence from the East, and generally used by wandering minstrels. In the humstrum the labour required to excavate the hollow body of the instrument was dispensed with, and a tin canister took its place. The strings, four in number, were of wire; and the bridge was formed by the rounded side of the tin, across which the strings were stretched. The *locus classicus* for the humstrum was in Barnes's poems, Collection III. He recited the Dorset poet's poem, "The Humstrum," and, as an effective finale, gave the meeting a taste of the instrument's quality, amply bearing out his statement that the tone was "curious and buzzy."

A lecture on the "History and Development of the Motor-car" was delivered on March 10 at the London Institution by Mr. F. Thoresby, F.C.I.S., before the members of the Chartered Institute of Secretaries. The invention and development of the road-steamer was traced, slides being shown of vehicles by Sir Isaac Newton (1680), Francis Moore (1769), Murdoch (1781), Symington (1786), Trevithick (1796), Gordon (1822), Maceroni (1836), Tangye (1862), and many others. The lecturer pointed out that a light quick-speed locomotive for carrying passengers was invented by the late Richard Tangye in 1862. This engine travelled twenty miles an hour, and was under perfect control; but all future development was checked for more than thirty years by the Act of 1865, which enacted that no engine should travel more than four miles an hour.



A curious story comes from Philadelphia. Four managers and officers of the Archaeological Department of the University of Philadelphia are said to have resigned in connection with the controversy between the Rev. Mr. Peters and Professor Herman Hilprecht regarding the authenticity of the Professor's explorations in Babylonia. Professor Hilprecht is the editor of the monumental work on the archaeological excavations in Nippur, in progress of publication. He claims to have found a regular library of inscriptions there, but he has only published translations of three tablets, two of which were bought, it is alleged, eleven years before the Nippur excavations were begun, one in London, and the other in Syria. The Rev. Mr. Peters was his predecessor in the Nippur work. Dr. Furness states that, not being an Assyriologist, he is not competent to criticise the Professor's work, but he owns to being disappointed. Professor Hilprecht's work has aroused considerable interest among British Assyriologists, and we shall await further explanations with some curiosity.



The art collection of M. Louis Germaan was sold at the Hôtel Drouot in February. One of the most noteworthy items was a very interesting little box in "argent doré et niellé," known as the reliquary of Thomas à Becket. It is regarded, says the *Athenæum*,

as one of the most important works of the *nielleur* of the twelfth century, and measures 55 millimètres by 70 millimètres. On the two large sides of the box are representations of Thomas à Becket and of his entombment, with inscriptions. On the two smaller sides are figures of angels and other ornaments. The owner of this reliquary was offered a very large sum for it some years ago, but he refused to part with it. It may be mentioned that two articles, both totally different, called the reliquary of Thomas à Becket, have passed through English salerooms—one was lot 1,320 in the Bernal sale of 1856, a small coffer of copper gilt, richly enamelled; and the other was in the Libri sale on June 1, 1864. This was in gilt metal richly adorned with *cloisonné*.



The *Times* of March 13 says: "By the generosity of the Marquis of Sligo the British Museum has just acquired a monument of the highest importance in the history of ancient architecture; this is no less than the complete shaft of one of the columns which decorated the entrance of the famous so-called Treasury of Atreus at Mycenæ. This 'Treasury,' which is probably referred to by Pausanias in his description of the 'subterranean buildings belonging to Atreus and his children, where their treasures were kept,' is now known to be one of the 'beehive' or cupola tombs characteristic of the Mycenaean age in Greece, and in size and richness of decoration surpasses all others of the same class yet discovered. . . . The doorway itself was 17 feet 9 inches high, and 8 feet 9 inches wide at the base, narrowing to 8 feet 1 inch at the top. On either side of it stood dark-grey limestone half-columns, engaged, that is, with the flat or split surface attached to the wall. These columns show a shaft which tapers downwards, thus reversing, and, as it were, correcting, the upward taper of the doorway. Their surface is richly decorated with spirals and zigzag patterns arranged in regular bands carved in relief over the entire surface. They are surmounted by a capital composed of a concave moulding or cymatium decorated with two superimposed rows of spreading leaves, which, bending over, form the support for a broad cushion or echinos with a pattern similar to that on the shaft,

but laid horizontally. This is separated above from a broad abacus by a second cymatium and a small fillet, which are both without decoration. In profile the capital suggests an early stage in the development of the Doric capital. The downward taper of the shaft is paralleled by other Mycenaean examples, notably in the 'Lion Gate' at Mycenae; but the highly decorated character both of capital and shaft is so far otherwise unexampled.\* Fragments of these Mycenaean columns are scattered in various European museums, and it is now proposed, says the writer in the *Times*, "to re-erect the completed shaft in the Archaic Room of the British Museum, with a restoration of the base, capital, and abacus, such as is now possible from a combination of the scattered fragments in Berlin, Carlsruhe, and other museums, with what has recently been set up in Athens. It will then be possible for the first time to study in its general effect the most complete as well as the most highly decorated example known of the Mycenaean column, the immediate ancestor of the developed Greek order."

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In view of the forthcoming Jubilee of the Bucks Archaeological and Architectural Society, preparations are being made for the holding of a loan exhibition for the whole county at Aylesbury. In the current number of the *Bucks Records*, Mr. John Parker, F.S.A., says: "It is intended that the loan exhibition shall be on a comprehensive basis, to display the resources of Buckinghamshire, such as its prehistoric and mediæval antiquities, its flora and fauna, its geology and its industries." It is also hoped that the jubilee celebration will extend interest in the county museum.

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The Rev. E. H. Goddard, of Clyffe, writes to point out that the Roman pavement mentioned in the *Antiquary* for September last, p. 282, was taken up, not in Wiltshire, as stated, but at Thruxton, in Hampshire. It is figured in the Salisbury volume (p. 241) of the Royal Archaeological Institute, and is now set up on the north-east staircase of the British Museum.

## Glass-making at Knole, Kent.

By T. BARRETT LENNARD.



JOHN LENNARD of Chevening, co. Kent, a bencher of Lincoln's Inn, and for many years Custos Breivium of the Common Pleas, was born in 1508, and died 1590. About 1570 he obtained a lease for some years of Knole. The following accounts and letters show that John carried on the manufacture of glass in that neighbourhood. I have no documents to show whether he sold the glass he had made or whether it was merely used for the Mansion House of Knole, as the process of manufacturing this glass lasted for at least two or three years, and, for all we know, for some years longer. The former supposition is perhaps the most probable.\* Roger Pulston appears to have been Lennard's steward.

"Paper marked 1585 memo<sup>r</sup> of a/c John Lennard's glass house.

R<sup>d</sup> by myself of Mystres Smyth  
the vij of June 1585 for xxx  
cords of wood by y<sup>e</sup> day carted  
to y<sup>e</sup> glass house ... .. y<sup>di</sup>

lxj cords	{ There was carryed by hayte from nere y <sup>e</sup> paynted gate to y <sup>e</sup> glass house after y <sup>e</sup> forseyd last recyted day and y <sup>e</sup> xxvij of July 1585 lxj cords not payd for.	{ not payd for
not payd		
for		

27 July	30 cords of wood carried to the glasshouse	... ..	£5
6 August,	30 cords, ditto	... ..	£5
24 August,	50 cords, ditto	... ..	£8 6s. 8d.
3 Sept <sup>r</sup> ,	30 cords, ditto	... ..	£5
13 Sept.,	30 cords, ditto	... ..	£5
26 Sept.,	30 cords, ditto	... ..	£5
18 Oct <sup>r</sup> ,	30 cords, ditto	... ..	£5
1 Nov <sup>r</sup> ,	42 cords, ditto	... ..	£7
11 Dec <sup>r</sup> ,	60 cords, ditto	... ..	£10
23 Dec <sup>r</sup> ,	60 cords, ditto	... ..	£10
18 Jan.,	60 cords, ditto	... ..	£10

\* Other Kentish landowners appear to have had glass-houses at that period, as in the Sydney papers (*Letters and Memorials of State*, by Collins), a letter from R. Whyte to Sir R. Sydney, dated April 27, 1597, refers to "the great glass-house hill towards Penshurst."

19 Feb., for (108?) cords caryed  
of them by my owne teme  
and the rest by hayte betwene  
y<sup>t</sup> day and y<sup>e</sup> forseyd xvijj of  
Jan<sup>r</sup> for y<sup>e</sup> w<sup>ch</sup> he payd me not  
yn mony but yn thyngs y<sup>t</sup> he  
asked (alowed?) for of me  
and for clxxviiij busshels of  
asshes xxviiij cords of log wood  
left at y<sup>e</sup> of my entry ther  
ij lode pot clay for makyng xij  
pots, one lode of bryk clay for  
makyng of bryks iiij stones for  
makyng an oven iiij syles ij  
payles ij shovels j (colvet?) a  
whele barowe iiij<sup>th</sup> safron, 100  
of last iiij busshels of fretyng  
glas and vj pypes as apereth by  
hys bylle ... .. xviiij<sup>th</sup>

R<sup>d</sup>. of my daughter Lennard y<sup>e</sup>  
thyrd of June 1585 as an over-  
plus of mony y<sup>t</sup> she had as  
remayneng yn her hands  
touchyng expenses yn hous-  
hold and other payments made  
by her.

R<sup>d</sup>. y<sup>e</sup> 6<sup>th</sup> of June of Coper y<sup>t</sup> he  
rec<sup>d</sup> of Th. Jones and for rent  
behynd I thynk for 6 lady day  
laste ... .. xxviiij<sup>s</sup>

R<sup>d</sup>. then of Coper y<sup>t</sup> he rec<sup>d</sup> of  
Th. Jones beforeseyd for vj  
hydes ... .. xl<sup>s</sup>

[The succeeding entries are of a like nature  
—money received for rent, for hides, for  
shepe felles (at 23d. the felle), for calves sold  
(2 sold for 16s.), and for wood sold.]

“Right worshipfull yf y<sup>t</sup> may please you soe  
y<sup>t</sup> is that Mr. [Valyan?] came to the Glas-  
howse on fryday last at w<sup>ch</sup> tyme I desired  
that he might be permitted to worke there in  
maner and forme as he did before. I de-  
maunded of Oneby yf he woulde consente  
there unto, who was very willinge, then Oneby  
and I rekened on Saturday for he had had  
so much wood as came to iiij<sup>th</sup> xij<sup>s</sup> iiij<sup>d</sup> and  
I receaved of glasse the price whereof came  
to iiij<sup>th</sup> viij<sup>s</sup> v<sup>d</sup> so that I am before hand with  
the glassmen since your worshipps departure  
and not behinde: All the cords of wood by  
the paynted gate are caryed to the glashowse  
alredye and iiij cords from hooke wood

These are to will and desyre you to send mee  
word by this bringer from what place we shall  
carry to the glashowse. The outward Courte  
gate is locked evry night at supper tyme and  
all the night after supper also; the Towne  
gate and all the gates in y<sup>e</sup> park are kepte  
locked both night and day. I spake with  
(? Lawe) and he came thether where Adams  
worketh and vyewed the treese and he sayed  
he would take up as much as would suffice  
his torne. All the glass he brought home  
not by horse loade but by carte loads and he  
handsomely placed in the Chamber where  
your worshipp apointed as you shall set at  
your retorne: there are two locks on the dore  
to make all fast. Valyan hath undertaken  
the charge of the one halfe of the glashowse  
and Ferrys worked with hym on the same  
syde, and the other half Oneby hath, but he  
doth not worke, for on that syde Mr. Bousell  
and the other younge man workethe and  
Oneby is dressing and heatinge his furnesse  
for on Monday next he meaneth to begyn to  
worke there. Thus expecting your worshipps  
answere from whence we shall carry wood to  
the glasse-howse I cease, comytting you to  
the tuityon of the Almighty who evermore  
have you in his keeping.

“You<sup>r</sup> poore servant in the Lord  
to commande,

“ROGER PULESTON.

“Knoll, the viij<sup>th</sup> of November 1587.”

“To the ryght Worshipful his very good Mr.  
(master) Mr. John Lennard Esquire at  
Lyncolns you geve these.

“If y<sup>t</sup> may please you (right worshipfull)  
soe y<sup>t</sup> is that there hath byn charged since  
your worshipps departure xxiiij cords of wood  
to the glasshowse and I have receaved so  
much glass as amounth to v<sup>th</sup> and for the  
other iiij cords I shall receave glass tomorrow.  
Valyan and Ferris have promised to deliver  
me xx<sup>s</sup> worth of glasse towards the payment  
of their debte before Saturday at night. They  
agree very well God be prayd for y<sup>t</sup>: they  
worke night and day bout only whyles the  
founder is tempering his mettell on the one  
syde of the furnes Valyan and Ferris doe  
worke, and on the other side Brussell and  
the other younge man. Tomorrow God  
willinge Mr. Oneby is determined to begyn



to worke and Mr. Brussell his son shall work with hym wh already is come to the Glasshowse: your worship wrote unto mee that I should not forgett forslowe nor deceive you in those things you put me in trust. Forgett I might and forslowe but God forbid I shoulde live to deceive you and yet I am sure I have offended in nether of the three, for I goe twyse or thryse every day to the glasshowse, and the glassmen were never at such untyty and concord amongst themselves as they are at this instant. The outward Courte gate is alwayes locked at supper tyme and all the night after supper. The towne gate and all the gates abowte the parke are kept locked night and day. I tould Cogger in manner and forme as your worshipp wrytt unto mee. The Cater hath filled upp all the sawpytts in the parke. Pocock hath caryed all the rayles and piled them upp on the backe syde of the kytchin as your wor: comaunded. I spake with Lawe and he hath taken a vew of the trees w<sup>ch</sup> you appointed Adams to fell of the w<sup>ch</sup> he will take as much as will suffice his terne. Adams and George doe worke at the Painted gate and they do not sett upp the cords halfe so fast as they are caryed away, therefore yf you will have the glassmen to contynue at worke you must ether graunte that more woodcutters may be sett a worke or ells suffer them to carry out of some other place in the parke, for all the clefted cords that were in hook wood are caryed to the glasshowse already. Thus comyttinge you to the tuityon of the Almighty I cease. Knole the xvij<sup>th</sup> of November 1587

"Your poore servant in the Lord  
to comande,

"ROGER PULSTON."

## Notes on Prehistoric Man in West Kent.

BY J. RUSSELL LARKBY.  
(Concluded from p. 100.)

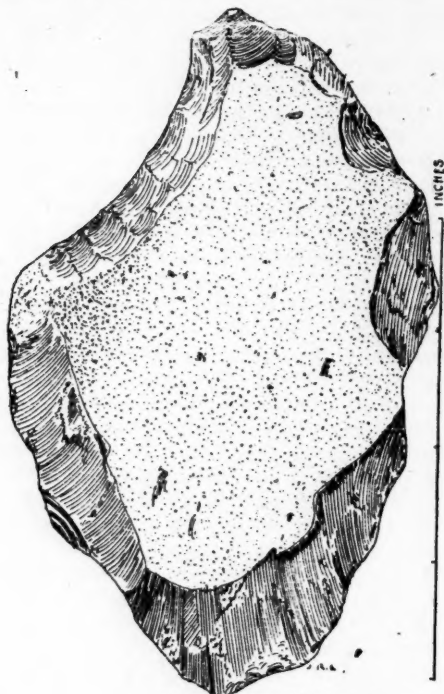
**T**HE typical Well Hill gravel is absent, the configuration of the surface not allowing of its transport by natural agencies; the diversified character of the gravel now under consideration clearly shows it to belong to a later period

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than the Well Hill spread, because it contains abundant débris of rocks found only underlying the chalk. The soil, moreover, contains much glauconite, showing how largely the ferruginous rocks of the Weald have contributed to its composition. It seems that the origin of this gravel must be looked for in the transporting action of the river Darent when that stream ran far above its present level, or between 430 to 450 feet above sea-level. This, of course, necessitates the elevation of the river-bed and its catchment basin to well above 430 feet; the course of the main stream outside the escarpment is now nowhere above 170 feet. At that time this comparatively level surface may have served as a flood-plain; hence the silty character of the soil, deposited when at successive seasons the river rose above its banks and flooded the surrounding country. The flints contained in the gravel require a closer examination. They are sharp-edged, usually unrolled, and, at the same time, scratched and sometimes deeply grooved on the flatter surfaces. There is a total lack of those imperfect conchoidal fractures, to be seen by the aid of a lens on the surface of most water-borne flints. The flints, in short, present none of the features usually associated with the action of running water. The implements in nearly all cases bear the striæ, and as these overlies the worked edges, no doubt can exist that they were imposed on the stones after they had been chipped by man. In one instance the once prominent ridges are not only scratched, but ground away, as if by the intermittent passage of some heavy material. It is difficult to suggest any origin for these striated surfaces other than moving ice in the form of frozen masses floating downstream, and in time of flood accumulating on this small open space. The grinding action necessary to grave the flints would, perhaps, result from the accumulations of ground ice. It is interesting to observe that the striæ do not occur in regular directions, but frequently cross each other at all angles; this feature seems to confirm the suggestion of transport by detached masses of ground ice. The melting of the material would liberate the flints and deposit them on the flood-plains, whilst the subsequent movement of the water thus produced is indicated

R

by the small gullies taking their rise from the flood-plain and falling into the Darent. These rubbed and striated flints are intimately



EARLY PALÆOLITHIC IMPLEMENT  
GREEN STREET GREEN, KENT.

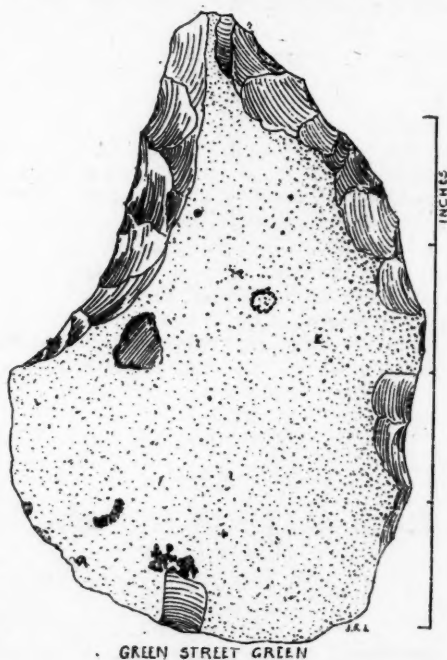
FIG. 7.

associated with the 450 contours following the Darent Valley, but they do not occur on the other 450 levels, having no connection with that water-course.\* The position of these implements in time seems to be between the typical eoliths, with which they have some affinity, and the earlier palæoliths, to which type they also bear a slight relation. Regarded as a class, the chipping is finer and the types more numerous than in the earlier examples

\* Since writing the above, I have submitted some of these implements, accompanied by explanatory notes, to Sir Archibald Geikie. He confirms my explanation of the striae, laying stress on their great variety of direction as showing that the flints were repeatedly frozen in and rasped along the river bed. The gravel in which they occur is not mapped on the Geological Survey Plan in my possession.

from the true plateau gravels. The Rev. Ashington Bullen suggested to me when I exhibited my collection at the Geologists' Association that they were simply bleached eoliths, but at that time I had not sufficient examples to warrant the idea of a separate and later eolithic type. I do not think they can be merely bleached eoliths, because I have never found a specimen partially bleached. Regarded as a class, they show better chipping than the typical eoliths. The deeply-stained eoliths, especially those from Terry's Lodge, are often scratched; but in the gravels now under consideration the greater number of flints, worked and unworked, show evidence of the rough grinding treatment they have undergone.

The foregoing notes touch on all the important features connected with the eoliths in the locality under review, and it may, I



GREEN STREET GREEN

FIG. 8.

think, be fairly claimed that the implements of pre-Palæolithic man occur under distinct and well-defined conditions:

1. On the summit of the highest land, forming a minor water-parting in the present drainage system, and having, therefore, no clear relation to the existing rivers.

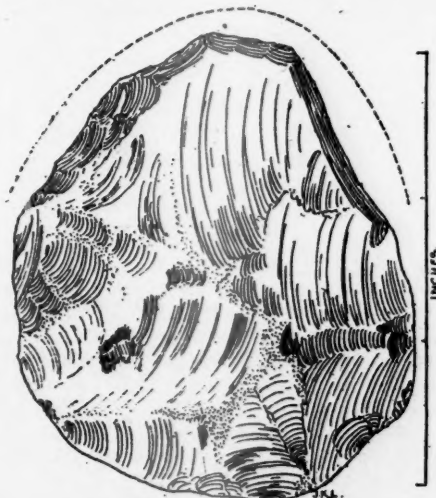


FIG. 9.

2. On a lower level, where the implements appear to be of a later age, and on a flood-plain of a river which, since the deposition of the containing gravel, has deepened its channel nearly 300 feet. It can hardly be denied that even the later of the two types may fairly claim a considerable antiquity.

A careful examination of the gravels of the Cray reveals the presence of implements, rude in character of chipping, it is true, yet in many cases showing great advances on the types already illustrated. At various places in the now dry upper stages of the Cray Valley sections for economic purposes have been exposed. These show an irregular

deposit of coarse angular flint-drift lying usually on a deeply-ruited surface of chalk. The valley, although of considerable age, is obviously later than that of the Darent, and seems to be a line of drainage developed entirely during Palæolithic times, because it does not breach the chalk escarpment as in the cases of both the Medway and Darent; it cannot be regarded as a "consequent" stream. This proposition is confirmed by the character of its remains, *Elephas primigenius* and musk ox, being of usual occurrence, accompanied by rudely-fashioned but none the less unmistakable Palæolithic implements. Eolithic forms occur but sparingly as derivatives, and with still less frequency fragments of tertiary conglomerate and older ironstone. So far as my records go, no implement of well-finished type has yet occurred in these gravels, the general form being a naturally split slab of flint with rough work on the edges, the whole surface usually bleached and answering in all respects to the condition of the containing gravels. Of the implements found, I have selected



THE DOTTED LINE SHOWS THE REWORKED PARTS

FIG. 10.

two (Figs. 7 and 8) for illustration as type specimens. Of these, Fig. 7 is very interesting; it shows work on all edges, with slight

attempts at flaking, and at one extremity there is a curved portion resembling the concave scrapers of Eolithic gravels. In fact, the implements as a group are not much in advance of Eolithic types, which, coupled with the lack of well-finished examples, warrants the suggestion of their early place in Palæolithic times. They are, in nearly all cases, much rolled and bruised, pointing to violent conditions of deposit. This explains not only the absence of recognisable chipping floors, but also the presence of many bulbous spalls, removed during the process of deposition. As illustrative of these conditions, it may be re-

later rechipping. Another but heavier ovoid implement I found on a gravel heap at Green Street Green. It is very heavily rolled, and came from the top soil of the section there exposed. These implements are of interest, as they occupy an intermediate place in the developments of local configuration; although all are more or less rolled, they do not occur as constituents of the gravels.

The next types in order of time, but of much less frequency, are the unrolled and china-white implements. Of this class I have a few from the flood-plain of the Darent at Cockerhurst Farm (A on Fig. 2), at

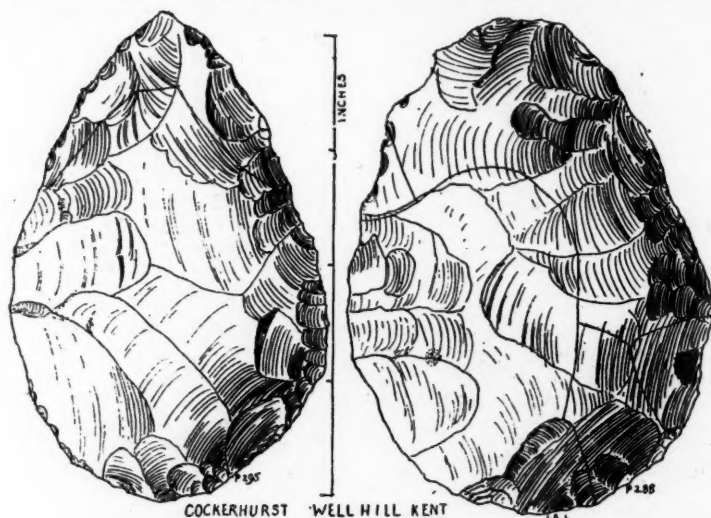


FIG. 11.

marked that highly-rolled blocks of tertiary conglomerate, weighing as much as  $\frac{3}{4}$  cwt., are not infrequently found incorporated in the deposit.

Belonging to a later period in Palæolithic times are the stained and well-worked implements sometimes found on the surface. Mrs. Hemming, of Orpington, has in her collection a stained implement illustrated at Fig. 9; it is one of her personal finds, and deservedly occupies a prominent place in her interesting collection. I have in my collection several Palæolithic implements of this type, one from St. Paul's Cray (Fig. 10) being especially interesting as showing a

450 feet (O.D.). They occur on, but have no geological connection with, the striated flints and implements already dealt with. Of these later palæoliths, I illustrate two at Fig. 11; they are beautifully worked with extensive flaking over the whole surface, and strongly resemble the implements found by Harrison in the rock shelters at Oldbury, Ightham. The ovoid implement is ogival in its edges. Efforts have been made to prove that these ogival implements had a special purpose, but it is difficult to indicate any advantage to be derived from the form. The type is not of frequent occurrence, and seems to be due to an accident in chipping rather than to serve



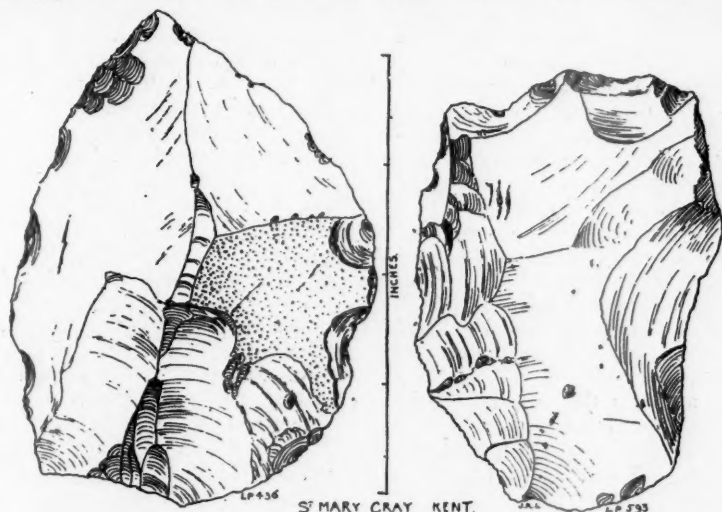
any set purpose. Some time ago I manufactured, more by accident than design, it is true, an implement with ogival edges, and took an opportunity of experimenting with it as a hand missile; in all instances it fell short of the range attained by the ordinary ovoid flint, although it twisted rapidly in its flight, and would doubtless inflict a severe wound. As scraping or skinning implements they are not well adapted, especially when, as in the example illustrated, the edges are unequally curved.

At a still later date in Palæolithic times may perhaps be placed the flakes from the brick-earth deposits further down the Cray

### Sacred Sites in a Shetland Isle.

By JESSIE M. E. SAXBY.

**T**RADITION has it that there were at one time about twenty kirks in the Isle of Unst. This island is about fourteen miles long, and about seven miles broad at its widest. For centuries its population has been sparse. The people were poor, the isles insignificant; superstitious rites and beliefs held sway over the natives. They hated alien races, and



ST. MARY CRAY, KENT.

FIG. 12.

Valley at St. Mary Cray (Fig. 12). They are beautifully patinated, and show very large bulbs. Edge-working is unusual, but when it occurs is never on the bulbous face; they all show signs of use in their chipped and jagged edges, although I have nothing approaching a finished implement. They were without exception used as knives and scrapers, and from this it seems probable that their users were primarily hunters. The conditions under which the flints occur are quite normal; the principal site is on the top of the earlier river gravel, and protected by some 10 feet of slowly accumulated brick-earth washed from the tertiary deposits through which at this point the valley winds.

had good reason to suspect later teachers than their heathen ancestors.

The neighbouring isles of Yell and Fetlar are said to have been as well supplied with kirks as Unst. We speak of those three as the "North Isles." If the mainland and its adjacent isles were also crowded with kirks I do not know, but it is evident that ancient usages, language, superstitions, and beliefs lingered longer in our North Isles than elsewhere. It is also plain that contact with other folk was not so continuous, and did not influence *our* part of Shetland so much as it did the rest of the isles.

People have a careless way of interpreting folklore. I have always doubted the asser-

tion that there were "twenty Christian chapels in Unst," and I think recent investigation bears me out in this.

I discussed these interesting themes with our local antiquary, Mr. Andrew Anderson, and Mr. John Fraser, an Orcadian whose keen observation and patient research have been rewarded by valuable discoveries here and elsewhere.

Our frequent and ardent exchange of ideas led us to decide that we would make pilgrimage to the reputed kirk "steedes" (sites), and gather such fragments of folklore and other remains as might be found in these localities.

It is true that many had been before us to those sacred steedes—some in search of buried treasure, others to grab such relics as report had it were there, many to appropriate stones for building purposes. But, as far as I can ascertain, only a very few had made careful observations for the pious purpose of preserving for the future those remains of a buried past. Indeed, such learned men as visited these sites seem to have set the worst example of any, for they excavated and turned over cairns and standing-stones, kirks and brochs, and replaced nothing, nor took any steps to preserve the ruins.

I cannot ascertain that any person has prosecuted such research with patient intelligence, and given the result to the world in a permanent form. I speak of what has to do with *Unst* only. And now to return to our kirks.

I append the notes Mr. Fraser made on the spot, supplemented by those of Mr. Anderson, who helped me to finish the circuit after our Orcadian coadjutor was obliged to leave. Interspersed with these notes are a few of my own independent observations.

#### THE KIRKS.

I. *Bartle's Kirk*, Norwick. Most northerly known in Shetland, situated on a slope of hill amid cultivated land. Foundation, owing to running down of soil, many feet below surface. Four upright stones at site, probably Norse. No well-dressed stones in neighbourhood, only a few stones from Bræwick. Bræwick stone is a fine sand-

stone of a slaty nature, much valued for "sharpening-stones," etc. It is easily worked and shaped.

There is a stone basin, supposed to be a baptismal font, built in yard-dyke. Basin  $2\frac{1}{2}$  feet long, oval, scalloped out about 1 foot in depth and 2 feet long, by 15 inches wide.

Another stone basin, supposed for holy water, is shown. It is broken, and was used for a pig's trough.

A "holy well" existed 20 yards below site of chapel. There were steps down it. It is now filled up as dangerous for children.

Many stone relics were found here, such as a handle of what appears to be a stone axe; a stone with incised hole and rough moulding; a square clibber-stone dish, circular inside, slightly broken on one side.

There was also found a lump of clay with clear impression of man's feet, short and broad. This clay model was covered with a flat stone, and had an upright stone at end to protect clay from pressure. There is no clay in the soil, and that used for this purpose must have been brought there from a little distance. The folk surmised these were the footprints of some holy man.

About 50 yards from chapel an empty kist was found, formed of stone slabs, short and deep, as Norse kists are.

Bones and ashes were found at some depth below foundation of chapel. No trace of Christian burial.

A family named Henderson live in the cottage adjoining, and, being very intelligent people, they have preserved such relics as they found. Some of these were purloined from the old man by a laird.

II. *Kirk o' Virse*, Norwick. The foundation is clearly traceable in the burying-ground, which the people still use. Walls of surrounding cottages contain large numbers of well-dressed stones from Bræwick, which is a place at some distance from Virse.

There are a number of crosses in the burying-ground—one good specimen with incised crosses, one with raised cross, all of very ancient type. Several fine ones have disappeared, having been stolen. One antiquarian thief was caught in the act, and compelled to bring back the stone.

Minute bits of broken pottery and burnt

bones have been found at a depth below site of chapel, as well as elsewhere in the enclosure. Outline of circular wall can be traced in part. Kirk o' Virse was in use long after Bartle's Kirk was in ruins.

III. *Kirk o' Bodin*, Haroldswick. Burying-ground is still in use. Foundation of chapel quite distinct. One old tombstone inside chapel walls was uncovered by Mr. Fraser. This stone seems to have escaped observation previously. The lower end is broken, but otherwise the stone is intact, and the raised carving is clear and beautifully formed. There are two angel figures, each having a hand outstretched with a scroll, and these nearly meet over what seems a cherub of the usual type—infant head with wings attached.

There is a large "lying" tombstone in the graveyard, raised from the ground on free-stone pedestals. It is engraved with what we conjectured was a coat of arms. St. Andrew cross in right panel. There is a lengthy inscription in raised letters, but not decipherable. Below the inscription are death's head, cross-bones, and hour-glass, quite distinct. This is the reputed grave of a laird who was cursed by a widow he had evicted. She prayed that his name might perish, and grass never grow on his grave. Though the stone is raised from the surface of the tomb no grass grows beneath. The man's name is lost.

IV. *Cross Kirk*, Clibberswick. This chapel was in use 120 years ago. Foundation of chapel still distinct. Long a place of pilgrimage. Coins found quite lately in the wall. No trace of burial near the surface. I think that examination of the steede might well reward the investigator. Not far from Cross Kirk is Crusgeo, where Mr. Fraser found what (for lack of a more descriptive term) he called a Viking cup. Later research rewarded us with interesting remnants, such as burnt bones (human and animal), scraps of pottery, and human bones that had not been subjected to fire. We found no shell-fish nor fish bones, as are usually found in ancient middens here. There is a circular steede near the brow of the cliff at Crusgeo.

V. *Kirkhool*, Baltasound. There is nothing here to indicate that a chapel ever existed. The name only tells that some sort of holy

place was there, but of what age it is impossible to guess. Kirkhool is situated at the head of the Voe, terminating at Balta Sound, amid crofts, etc., and the whole neighbourhood has been so long under cultivation, the stones removed for building, and tradition suppressed, that we can only say the name implies that a kirk (or temple) was on or near the knowe ("hool" means "knowe").

VI. *Kirk o' Baliastae*, Scraefield. This kirk was in use as late as 1822, but when it was first built is another story. The building is of different periods. In Hibbert's admirable book on his visit to Shetland he says: "I arrived on the Sabbath morning. The natives of the vale were all in motion on the way to the kirk of Baliastae." He attended the service, and describes at length what he calls "the convulsive fits to which the religious congregations of Shetland are subject."

This kirk, like others, had a saint's name. One authority gives one list of saints to whom the Unst kirks were dedicated, and another wiseacre gives a different list. The Protestants, who quietly possessed themselves of the Shetland kirks, would doubtless ban the saint's name, and so it would be lost. Perhaps a correct list could be got from Norway, as Shetland was long, ecclesiastically, under the Bishops of the mother country, Gamle Norge. No ancient relics have been found in this kirk or kirkyard, but close by, at the Ha' of Scraefield, there existed till a very few years ago the site of an ancient lawting. Hibbert saw it. The three concentric circles, the tumulus in the centre, the burned bones found under débris, clearly show this to have been one of the important temples of heathen times, of which Hibbert correctly says: "These sites of ground were intended for popular juridical assemblies . . . religious rites were also mingled with the duties of legislation."

The folk say that there was another kirk at Baliastae. Some curious little chambers were accidentally found some years ago in that neighbourhood, but no examination was made. There is a croft there called Broch, which indicates that there was a broch near; but I can hear of no tradition connected with it, thanks to the narrow-minded, pig-headed clergy, who did their best to obliterate

every remembrance of their country's past from the minds of the people.

VII. *Kirk o' Sandwick*. Traces of foundation of reputed chapel on shore beside the sands. The spot is called Milya-skera. Encroachments of the sea on loose soil have removed most of the foundation. West end remaining. Lots of ashes under foundation. Further north along the shore is the steede of a house with a midden beside it. These were disclosed by the great tidal wave and tempest of February, 1900. Midden is rich in animal and fish bones, ashes, and shells. Two coins and a comb of ancient pattern were found in the midden, but we could not trace who has these now. Tradition says that the Kirk o' Sandwick was carried one dark night across the bay to where the later kirk stands.

VIII. *Our Lady's Kirk*, north of Sandwick, is surrounded by a burying-ground, still in use. The walls of the chapel are very thick—at west end about 5 feet thick. The chapel is narrow, and most disproportionately long. In fact, it seems to have been twice added to in length, and I think these more recent portions have been added *after* the kirk became a ruin, and were utilized as family burying-places. Bruces of Muness (of hated memory) are buried in east end of chapel.

A lying tombstone, supported on four pieces of freestone, is there, and is known as "Bruce's tombstone." There is a coat of arms engraved on the stone, with inscription in raised letters, visible but illegible. With little trouble this might be restored enough to be read.

There is another large lying tombstone on the south side of the chapel, inscription entirely effaced. Four, and possibly more, keel-shaped lying stones are in the burying-ground. They are about 5 feet long. No similar stones are found in other Unst kirkyards except one we found at Kirk o' Virse. Many crosses by Our Lady's Chapel are like those known as the Norwick Crosses.

IX. *Glitna Kirk*. At side of new road north of East Uya Sound. This foundation is much more square than any other we saw, and encloses larger space. Tradition says the building was never completed. The Catholics possessed themselves of a trow-

hoose (temple of Thor?), and commenced to build a kirk on the steede, but what they built one day was thrown down by invisible agency during the night. There is no trace of burying-ground within the steede. Remains of broken urns, with ashes and burnt bones, were found close by when the new road was constructed. There is the site of an ancient circular enclosure to the west of the kirk, as if it had surrounded the spot at one time. The road may have cut into the circle. It is a matter for regret that local authorities never interest themselves in such finds, and so permit history, writ on stones, to be lost.

X. *Kirk o' Wick*, Lund. I remember this kirk being called St. Ole's Kirk. No pre-Christian relics found here as far as we could ascertain. The place belonged to successive lairds whose minds did not incline to seek for anything but sensual pleasure; yet a kind of dog-in-the-manger feeling, which characterizes their class still, caused them to prevent more intelligent persons from investigating. Kirk o' Wick now belongs to a different sort of folk, and I hope their love of all that pertains to our country's old story will lead them to search for relics of the past. The story is told that a Laird of Lund, annoyed at people crossing his land *en route* to church, dressed up a half-witted servant to personate Satan, and sent him into the chapel during service. Excitement, hysterics, etc. All rushed from the spot save the minister, who cursed the laird after the manner of his kind in those days. The curse was to extend to the ninth generation. No service was held in Kirk o' Wick after that day. The laird's family is extinct. While it lasted it carried the curse. The burying-ground here is in use.

The sites of two imposing brochs are not far distant from the spot, and might tell a tale if opened.

XI. *Kirk o' Colvidale*. Foundation still visible, but no tradition obtainable. Circular steedes in vicinity, and some upright stones.

XII. *Da Kirkhool*, Gunyester. Stance of building not now known, only conjectured, but circular steedes not far from knowe.

XIII. The *Kirk o' Underhool*, and Kirkamire, Westing, below house. House supposed to be built on chapel stance. Cros-



bister is between the Gunyster chapel and chapel at Underhool. From Crosbister both were visible. On this spot the people "crossed themselves."

XIV. *Kirkaby*, Newgord, Westing. The enclosure is still called the kirkyard. The foundation of building stands east and west. Steede surrounded by traces of a circular wall, and some upright stones about 2 feet in height. We found these were sunk possibly many feet below the surface. The prejudice of individuals prevents in many cases examination.

XV. *Kirkaknowe*, above beach of Newgord. Stance of chapel about 100 yards below a house on the knowe, and near an old mill. Traces of foundation found when delving, and this confirmed tradition. This kirk was always referred to by fishermen as the "Boun-hoose," a sea term for house of prayer. There are remains of an old building on the sloping bank at Taftens. The stones very large. Apparently there had been two circular enclosures. Traces of ashes under foundation. Some ancient stone dishes were found about 200 yards north-east some years ago when the road was constructed.

XVI. *Kirkamool*, Cliff. This is a pretty sequestered spot on east side of a lake, and is pointed out as the site of a long-forgotten kirk. There are slight indications of a circular wall enclosing as much land as we found within the foundations of other kirkyards, but there is nothing to show that any chapel stood in the centre, and no excavations have been made which might throw light on the subject.

Across a tiny ravine rises a bold bluff, called the Mool, and on its summit we found evidence that a circular wall—possibly a broch—had existed there. In very early times this district seems to have been well peopled. The land is fertile, the little vales sheltered and picturesque. Until thirty-five years ago it was the abode of a dozen families; now it is given up to sheep.

XVII. *Kirkarig*, Burrafirth. Three or four stones by the roadside mark this spot. Tradition says a kirk was there, but no relic has been found to confirm the statement. On the brow of an adjacent cliff stands the Broch of Burrafirth. Its out-

line is well defined. Careful delving might well reward the explorer. That this was an important broch I think we may believe, since it gave its name to the fiord over whose turbulent waters it frowned. I think there must be some sacred steedes at Skau, which would complete the circle of our island kirks, but as yet I cannot hear of any in that district, which has been almost depopulated for many years.

There are other places in Unst which were undoubtedly burying-places, where burned bones and funeral urns have been found; but these spots were never known as kirks.

The kirks that were usurped by the so-called Reformed Church lost their saints. St. Bartle's, Our Lady's and Cross Kirk, probably remained in possession of the Catholics till the Fathers in charge died, for there was no violent transfer in Shetland, as in Scotland. Thus the three kirks in Unst that do not seem to have been occupied by Protestants have retained their patrons' names, and are so styled by some old folk.

We noted that all the authentic kirk foundations stood with the gables east and west, after the usual fashion, and that all the earlier yard-dykes were circular. Thus there stood an oblong within a square. It is said the burnt bones and pottery found in such places have been discovered only inside the chapels (or with debris displaced from these), and much below their foundations. Certainly *our* small finds were so. I fancy the astute Catholic Fathers, finding that the people clung to their ancient beliefs and usages with a tendency beyond the power of priests to shake or superficial conversion to alter, judged it politic to graft the new faith on the old. So they built their Christian kirks amid the ruins of heathen temples; they identified the great Yule festival with the Mass of Christ; they adopted the sun-worshippers' obeisance towards the east as one of their religious acts; they consecrated the spots which the people held sacred; and they buried the baptized dead beside the cremated ashes of their ancestors.

In consequence of such clever policy, time would obliterate all the old associations with those places. As the older language became

merged in the new, as the Christian faith spread and paganism passed away, the memory of the heathen gods, with all their savage rites, became superseded altogether. But superstition—as immortal as the soul of man—transferred a great many of the old observances to the new creed, and kept the old sacred sites sacred still. The Church had, as we have seen, helped in this. Thus the holy term “kirk” was applied to all such spots, whether there had been a chapel there or not.

Everywhere one finds the steedes of circular walls. All such places were regarded as “trowie”—associated with the mysteries of the spirit world. They were haunted, or holy, or horrible, or health-giving—Helyabrun, Crusafiel, Wullver's Hool, Henkiestane, etc., names linked with the unseen and the unknown. I cannot help thinking that many of the twenty chapels of Unst were never chapels at all, but troll-haunted temples, and the few authentic kirks were built on the sites of some of these.

The finding of a few ogham stones in Shetland has led some persons to assert confidently that there was a Celtic-Christian Church in our isles prior to their invasion and settlement by the Viking.

One swallow does not make a summer; one flower gathered in a place where no botanist would expect such a blossom to be at home does not prove that plant a native of the spot. A few isolated memorial stones engraved in a manner common to Celt and Scandinavian alike do not give sufficient data for asserting that our isles were Celtic-Christian before the Norsemen came, though it is likely that a few individual Christians may have found a refuge and a rest in the south isles of our group. It would be a delightful surprise to find that the cross was in Unst before Thor's hammer.

Possibly excavations might unearth an ogham in Unst which would add a much desired link to a chain I have striven to weave regarding the prehistoric race that once peopled our isles. One would like to be satisfied that the few oghams found elsewhere in Shetland have *not* been brought from Orkney at a much later date.

Meanwhile all research that has been made has shown cremated remains below

the foundations of almost all our chapels, etc., which seems conclusive evidence that a heathen creed immediately preceded that of the Norse Roman Catholics.

If the builders of our brochs, the mighty men who raised our standing-stanes, were ever a Christian people, some more evidence must be forthcoming before we can accept the statement as fact.

As I said, the kirks of Lund, Baliastae, Haroldswick, were taken over by the Protestants, who doubtless obliged their followers to discard the “rags of Rome,” and cease to call their kirks by the name of any saint. But the cold, bald theology of Scotland, with its avaricious and arrogant clergy, repelled the warm hearts of the islanders, and they secretly continued to cherish a preference for the priests whose human yet mysterious creed appealed to their nature very much as the more ancient faith had done. Thor, or St. Bartle; Freya, or Our Lady; Balder, or Christ of the Cross—the saints and the Norse gods had been of like passions as their worshippers, and of like sorrows and like failings; and so, in the confusion of ideas which ensued upon the changing of creeds, they only held fast to the spells and incantations, the prayers and gifts, it was theirs to offer at some sacred shrine. So coins were laid within the ruined temple, and pilgrimage was made to such spots long after rival Presbyterian sects had established themselves in our midst.

Something from the spirit of our olden people was in *me*, too, when I lately sought those hallowed scenes, and humbly strove to read a little of their past from the scattered stones. The sun-worshipper and the Catholic, according to their lights, sought the Highest and the Unseen. Have those who usurped the holy places of those ancients led the people any more near or any more wisely towards the Highest and the Unseen? I scarcely think so.



## The Round Towers of Ireland.

BY THE REV. J. B. MCGOVERN.

(Continued from p. 51.)

**B**UT the main point of the inquiry lies in the place-name of the little isle. Whence is it derived? Not, certainly, from the modern political party phrase of *Tory*! *Tor-Inis* is, as a place-name (*Anglicé*, *Tory Island*), more venerable in antiquity than Christendom. Did it owe it to the presence of the Round Tower on its bosom, or to its belt of rugged castellated rocks, for both were known as *tors* in ancient Erse? Petrie and his school consistently hold the latter view at the expense of the former, which they conveniently explain away as "a legend originating in the natural formation of the island, which presents, at a distance, the appearance of a number of towers, and hence, in the authentic Irish annals and the Lives of St. Columbkille, the patron saint of the place, it is called *Torach*, or the Towy Island, and Latinized *Torachia* and *Toracha Insula*." The conclusion is as inevitable as it is warrantable that the Books of Ballymote and Leacan are not to be classed amongst the "authentic Irish annals," yet O'Hart (p. 612) says of the one, "it is considered a very authentic work and of great authority," and (p. 613) of the other, "it is one of the greatest and most authentic works on Irish history and antiquities." But perhaps O'Hart's dictum has as little weight with this school as that of Solomon O'Drom and the MacFibises. Dr Joyce's fares better, of course, but "S. J.'s" quotation from this author approaches perilously near to a *suppressio veri*. Joyce's unmutated passage stands thus:

"*Tor* signifies a tower, and corresponds to Latin *turris*. Although the word *properly* means an artificial tower, yet in many parts of Ireland—as, for instance, in Donegal—it is applied to a tall rock resembling a tower without any reference to an artificial structure. It is pretty common as forming part of names, and its derivatives occur oftener than the original. *Toralt*, in Fermanagh, signifies the tower of the *alt*, or cliff; *Tor-*

more, great tower, is the name of several islands—of one, for instance, off the coast of Donegal; *Tornaroy*, in Antrim, is the King's tower; and in the parish of Culfeightrin, same county, there are five townlands whose names begin with *Tor*. In some few cases, especially in the central counties, the syllable *tor* may have been corrupted from *tuar*, a bleach-green; but the physical aspect of the place will generally determine which is the correct root. *Tory Island*, off the coast of Donegal, is known in ancient writings by two distinct names, *Toirinis* and *Torach*, quite different in meaning, but both derived from *tor*. *This island is mentioned in our bardic histories as the stronghold of the Fomorian pirates, and called in these documents Toir-inis, the island of the tower; and according to all our traditional accounts, it received this name from Tor-Conaing, or Conang's tower, a fortress famous in Irish legend, and called after Conang, a Fomorian chief.* In many other ancient authorities, such as *The Life of St. Columbkille*, *The Wars of '99*, etc., it is called *Torach*, and the present name *Tory* is derived from an oblique case of this form (*Toraigh*, pronounced *Torry*). The island abounds in lofty isolated rocks which are called *tors*, or towers; and the name *Torach* means simply towery—abounding in *tors* or tower-like rocks. The intelligent Irish-speaking natives of the Donegal coast give it this interpretation; and no one can look at the island from the mainland without admitting that the name is admirably descriptive of its appearance."\*

"S. J." transcribes the last sentence only, one-sidedly omitting that italicized above. This is nothing more nor less than literary sharp practice. Of course, there is no mistaking nor minimizing Joyce's leaning towards the view advocated by Petrie, but the admission that *tor* "*properly* means an artificial tower," and the honest reference to the "bardic histories" and "traditional accounts"—albeit, he rejects their authority in favour of later ones—are significant as qualifications of that view. His insistence upon *torach* and *toraigh* in support of his argument I regard as ingenious as his reference to the "interpretation" of the "in-

\* *Irish Names of Places*, 1887, vol. i., pp. 399, 400.

telligent Irish-speaking natives of Donegal" is inconclusive.

To sum up the whole matter, "there is," in the language of Petrie, "a Round Tower still remaining on Tory Island," but whether it be of pagan or Christian origin, and whether, as either one or the other, it gave its name to the island, must, in my judg-



ROUND TOWER, MONASTERBOICE.

ment, ever belong to those matters which no human research can determine. But I insist so persistently on this phase of the general subject as a conspicuous, and to me an unsatisfactory, claim to the Christian origin of the Round Towers.

Again, much is made in the interests of the Christian theory of the assumed weight of early manuscript references to these

towers. As I am not hampered by Freeman's aversion to the employment of manuscript authorities or documentary evidence, I turn to those references with an open mind. They certainly attest the erection of Round Towers *during* the Christian era. But this very fact seems to me to minimize their value. It is no proof of their *origin*, though it may establish their *continuance*. The earliest manuscript reference Petrie adduces is that of the *Chronicon Scotorum*, which records the erection of the *Cloigtheach*, or Round Tower, of Tomgraney in A.D. 965. But, since this (so considered) conclusive testimony, O'Curry has lighted upon a more ancient authority in an eighth-century manuscript by Suibhne Geilt, wherein it is recited that a tower was built in the seventh century by Gobban Saer (the builder). O'Curry was undoubtedly an expert judge of the age of Gaelic manuscripts; but it is also undoubtedly no proof that Gobban Saer was *inter vivos* when Geilt's manuscript was penned, because he is mentioned by its author. Even Petrie himself admitted that he "*had not learned the particular period at which he flourished*,"\* though he later came to believe it was "early in the seventh century." O'Brien's view is thus characteristically expressed:† "I do not deny, indeed, but that there may have been in Ireland, at one time, such a person as the Gobban Saer; but, if ever he did belong thereto, it must have been at least *sixteen hundred* years before the epoch which the (Royal Irish) Academy sanction."

The most casual reader cannot but note the hazard involved in an attempt to fix precisely the era in which this "*famosissimus in omni arte lignorum et lapidum*" flourished. But "S. J." oracularly sets forth that the author of the manuscript "*must* have been acquainted with Gobban Saer, for he was a member of St. Moling's religious community when Gobban Saer, the most famous of our ancient architects, built an oratory for that saint," and admits that "the language of this document was so obsolete that even O'Curry found difficulty in interpreting it."

The speciousness of these sentences is misleading. Gobban Saer *may* have erected

\* *Dublin Penny Journal*, July 20, 1833.

† P. 381.



oratories for St. Moling (or, according to Colgan, for St. Abhan, though centuries separated the two men!), but what of that? It does not prove that Gobban Saer was the *inventor* of the Round Towers. At most, it would show that, as the contemporary of either St. Moling or Suibhne Geilt, he had *imitated* what was already pre-existing. Besides, the extent of his architectural performances is limited to the erection of *oratories*, not *towers*. No wonder O'Curry experienced a difficulty in interpreting the language of the document in question.

The same qualified value attaches to other similar manuscripts, such as the fragment in the Trinity College Library (*supposed* to be a portion of MacLiag's *Life of Brian Boru*), wherein that hero is recorded as a builder of Round Towers (*cloichthigi*); and another, referred to by Dr. Smith,\* stating that Kinnef Tower was erected *circa* A.D. 1015. Petrie also shows, from an ancient Gaedhelic Antiphonarium, that in O'Carroll's (Prince of Oriel) days—middle of twelfth century—towers were built; and the *Four Masters*, *ad an.* 1238, chronicles the erection of that of Annadown.

It may be beyond cavil that *some* of the Round Towers were built by Christian architects and masons, but it is equally open to grave doubt whether *all* of them were. Documentary and annalistic evidence is conclusive only in regard to the former. There is ample manuscript testimony of the erection of some of these towers, from the seventh to the twelfth century, by Christian Ireland, but no such testimony points to her monopoly of them all. And even the advocates of the opposite theory are at variance on the point of antiquity. Petrie contends for the fifth century, whilst Miss Margaret Stokes† maintains the ninth. Both are respectable archæologists, and they differ respectably. This is significant.

This leads to my proposed *via media*. Petrie's arguments, despite their ingenuity, are mostly inferential, and not always logical. Finality neither he nor any other more or less expert antiquary can even hope to attain. No equivalent to the Egyptian papyri as an authoritative voice from the past has

been unearthed to solve the problem of the Irish Round Towers. The mystery of their origin will probably run coeval with time. No human plummet seems destined to sound its impenetrable depths. But O'Brien's and, later, Canon Ulick J. Bourke's have, in my judgment, dropped lower than Petrie's or



ROUND TOWER, GLENDALOUGH.

O'Curry's, for beneath the swirling, foaming Christian current lie the calm, unruffled pagan deeps, and to them they reach, though they do but skim their outermost surface. No one will ever probe beneath it: those silent deeps refuse to give up their secret.

Of what use, then, *oleum et operam perdere*

\* *History of County Cork*, 1774, vol. ii., p. 409.

† *Early Christian Architecture in Ireland*.

in so vain a task? No authoritative origin of these perplexing towers can either be proved or disproved. Why not, then, accept the neutral ground of a dubious case with a give-and-take policy? If the adherents to the Christian theory would recognise a *possible* pagan type, the advocates of this latter would concede the *undoubted* Christian source of several, the ruins of which still stud the uplands and lowlands of Ireland as venerable relics of bygone ages.

This is the only compromise feasible as utterly bereft of any theory of degradation. There was none such in the adaptation of pagan temples in Rome and elsewhere to Christian uses, nor in imitation of their style later. Why should Ireland be claimed as an exception? And why wrangle over what will never be demonstrably known? Archæologists will never get beyond a possible adaptation and imitation. Admit this, and the *via media* is established. But this, it may be contended, is to concede the whole position. Not if it be accepted in the lowest degree of probability. No higher scale is obtainable in the Ravenna (or any other) theory. This may be rank Pyrrhonism, according to "S. J.," but it is more attractive than dogmatism.

I, however, strongly suspect that many Christian upholders of the pagan doctrine would as sternly refuse to enter upon my *via media* as would many Christian sustainers of the Christian hypothesis. Such amongst the former would doubtless have been the famous Archbishop MacHale, who was an uncompromising advocate of the pagan view, and whose Irish scholarship was superior to Petrie's and O'Curry's; such also the Rev. T. N. Burke, the renowned Dominican orator, whose "accomplished scholarship" "S. J." quaintly allows whilst treating his Pagan tendency in this question as "hyperbole" and "involuntary extravagance," in addition to reading a meaning into his words which I believe he would have repudiated. A brief quotation will substantiate this charge:

"There they stand, most perfect in their architecture; stone fitted into stone with the most artistic nicety and regularity; every stone bound to its bed by a cement as hard as the stone itself. A beautiful calcu-

lation of the weight which was to be put upon it, and the foundation which was to sustain it, has arrived at this: that, *though thousands of years have passed over their hoary heads*, there they stand as firm to-day as on the day when they were first erected.

... Who built all these towers? for what purpose were they built? *There is no record or reply, although the question has been repeated, age after age, for thousands of years.* Who can tell? They go so far back into the mists of history as to have the lead of all the known events in the history of our native land. Some say that they are of Christian origin; others, again, say with equal probability, and perhaps greater, that these venerable monuments are far more ancient than Ireland's Catholicity; that they were the temples of a bygone religion, and, perhaps, of a long-forgotten race. They may have been the temples of the ancient Fire-Worshippers of Ireland; and the theory has been mooted, that in the time when our remotest forefathers worshipped the rising sun, the priest of the sun was accustomed to climb to the summit of the Round Tower, to turn his face to the east, and watch with anxiety the rising of the morning star, as it came up trembling in its silver beauty above the eastern hills. . . ."

The italicized sentences are those which evoked the barbed animadversions of "S. J." But whilst difference of opinion is permissible, distortion of meaning is reprehensible. The expression "thousands of years" cannot, *me judice*, by any legitimate lengthening of thought be beaten out into "an assertion which (to give it the most moderate interpretation) includes the incredible proposition that the history of these towers was actually forgotten soon after the Deluge." This is a most *immoderate* and unwarrantable "interpretation," for, strained to their utmost, the words do not admit of it. Petavius places the Deluge 2327 B.C., and Mueller 3547 B.C., and even if we favour the former date, the gulf between the Flood and the supposed origin of the Round Towers would still be vast, and still leave ample space for the question of their origin to be "repeated, age after age, for thousands of years." Nearly 2,000 had already elapsed between A.D. 1

\* *Lectures on Faith and Fatherland*, pp. 84, 85.

and the year in which the quotation was uttered. It is just as possible that "thousands of years have passed over their hoary heads," as it is certain that "the question of the round towers is involved in inexplicable mystery." Quite possibly their "hoary heads" towered skywards when the *Iliad* was recited in the halls at Corinth.\*

The Rev. W. A. O'Connor is another supporter of the pagan theory who would probably reject the proffered *via media*. Let me quote an eloquent passage in which this thoughtful and original writer refers to the antiquity of early Irish structures:

"Those first settlers were followed at an unknown, but very remote, date by some tribes of the great Aryan family who, issuing still from the East, and travelling by some immediate route, so that they did not suffer transformation into Kelt or German by the way, brought with them their arts, their customs, and their religion.

"The region of unshadowed skies and vast horizons is suggestive of one infinite Deity by the homogeneity of the sphere which an intuition of the soul conceives to be His dwelling-place. The Aryans worshipped light, the Heaven-Father. This sublime primitive creed degenerated into gloomy and cruel rites as it slowly filtered through the dark and savage scenery of the north, and the god of light was changed into, or associated with, the god of the thunder and the tempest. No such depravation took place in Ireland. As the earth rolls its plains and mountains towards the dawn, so rose the spirit of the Western isle from the mists of the far Atlantic, to greet the message from a brighter clime. The West embraced and enshrined in all its kindling splendour the promise of the East. . . .

"A rich crop of sacred emblems and edifices sprang from the soil at the first breath of this spiritual springtime, and became perennial. A new style of architecture, to which a happier future will do justice, was invented; a new style of ornamentation, which modern art has not rivalled, was elaborated. Temples—limited in size, but compact and perfect, intended to stimulate worship, and not, like later structures, to stand as exhaustive expressions of zeal, sub-

\* B. C. 700.

stitutes for holiness, and monuments of human vanity—grew from the rocks. *Towers of incomparable workmanship*, pre-Christian crosses, veritable tokens of the nation's mind; stone circles and pillars, whose ruins seem more natural than the tempest-riven crags that stand beside them, literally covered the island, and silently testify to this day of a once prosperous, peaceful, and abounding population. No mountain is so bare, no islet so rugged, no headland so sequestered, no forest or morass so inaccessible, as not to possess imperishable relics of thronging worshippers."\*

Yet another, the Rev. Canon Ulick J. Bourke, would, in all likelihood, discard my *via media*, though he approaches nearest to its threshold. We differ on the degrees of possibility and certainty.

"There are three commonly-received opinions amongst Irish antiquaries regarding the Round Towers. First, that they are the work of Danish hands; second, of early Christian times; third, of pagan origin. To which the writer adds a fourth, his own: that the Round Towers were first built in the early pagan period by those of the Aryan race who had settled in this Island of Destiny; but that after the Gospel had been preached in Ireland, St. Patrick turned the Round Towers, as he did the pagan fountains, to the service of Christian rites, and hallowed them by Christian practices and religious associations. This fourth opinion is that which seems to His Grace the Most Rev. Dr. MacHale the most convincing and best supported by reason and authority."†

The learned Canon's rejection of the second theory (Petrie's) is masterly. He logically, and therefore clearly, divides Petrie's "proofs," in support of his position, into two heads—positive and negative.

But enough, and more than enough for my space, concerning the vexed question of these remarkable towers. Sufficient, at all events, it is hoped, has been adduced to enable the reader to exercise his own judgment on a matter which, I repeat, will never be authoritatively settled.

(To be continued.)

\* *History of the Irish People*, 1883, vol. i., pp. 8-10.

† *Aryan Origin of the Gaelic Race and Language—The Round Towers*, 1876, p. 352 et seq.

## Stonehenge : its Relative Position with regard to other Ancient Works.

By JOSEPH HOUGHTON SPENCER.

**T**HE axis of the temple, which is practically in the same line as that of the avenue, points north-eastward to the horizon in one direction, where the sun rises at the summer solstice, and, consequently, in the opposite, or south-western, direction to where it sets at the winter solstice; and it can be seen by reference to Ordnance Maps that the line thus obtained connects the British encampment named Sidbury, 735 feet above the sea, about eight miles distant from the temple to the north-east, with Grovelly Castle, another ancient work, 500 feet high, and about six miles distant, to the south-west of the temple.

The fact that Stonehenge is thus connected with two other ancient works is referred to in "An Attempt to Ascertain the Date of the Original Construction of Stonehenge from its Orientation,"\* published in *Nature*, November 21, 1901, when the conclusion arrived at was 1680 B.C., with a possible error of  $\pm 200$  years.

A straight and clearly-defined line, some fourteen miles long, which may be regarded as the prolonged axis of the temple, is thus derived from the positions of the sun at the summer and winter solstices, and joins two ancient fortifications with the temple.

It is not proposed to continue this line in a north-eastern direction at present, but to extend it, on the Ordnance Map (scale 1 inch to a mile), to the south-west, when it will be seen to cross a Roman road about one and a quarter miles from Grovelly Castle, and to pass, about the same distance further to the south-west, close to the Ordnance Trigonometrical Station, marked 449 feet above the sea.

The line, if continued further, would cut Teffont Manor and Castle Ditches, the latter an ancient work 630 feet high, and pass

\* By Sir Norman Lockyer, K.C.B., F.R.S., and F. C. Penrose, F.R.S., communicated to the Royal Society on October 19, 1901.

through the old castle in Wardour Park. Between this point and where it crosses the river Don it would be within three miles of Winkelbury Camp, and about three and a half miles after crossing the river, and at a distance of one and a half miles from Shaftesbury, pass through West Melbury, near Melbury Hill, which has an altitude of 863 feet.

Thence, passing between West Orchard and Manston, it runs by the castle near Sturminster Newton, through Fifehead Neville, and Kingston, to Buckland Newton, between Knoll, 651 feet high on one side, and Ridge Hill, 700 feet high, on the other.

Being still continued, it passes between Cerne Abbas and Up Cerne,\* through a camp in Cerne Park, where are some ancient ditches, having an altitude of 700 feet, to the Court House at Sydling St. Nicholas, and to a point beyond, 581 feet high, near Maiden Newton.

Thence, by Hill Barn, 608 feet high, it passes between a cromlech and a British village, crossing the road at 707 feet above the sea near a tumulus, and, if continued to Higher Coombe, near Chilcombe Hill, it there crosses the line from Weymouth Bay to Porlock Bay, which passes through Castle Neroche, and is derived from the setting sun at the summer solstice, and the rising sun at the winter solstice and upon which line the "Monks' Walk," Corfe, is situated, as described in the *Proceedings of the Somersetshire Archaeological Society* last year.†

Within an area of about half a square mile adjoining the point of junction of these two lines lie the camp on Chilcombe Hill and the site of a British village, earthworks, and tumuli on Askerswell Down. And if the line from Stonehenge be continued to the English Channel, it terminates at a point on the coast between Burton Bradstock and Swyre, marked Cliff End.

A third line is also connected with Higher Coombe.

There is in Melbury Park near Evershot, which must be distinguished from Melbury

\* There are several British settlements and tumuli in this immediate neighbourhood.

† "Castle Neroche: its Position with Relation to Neighbouring Earthworks," vol. xlix., 1903, part ii., p. 54.



near Shaftesbury, a group of eight roadways or drives, radiating from a central point 460 feet high, in an open space in Great High Wood, named "The Circle," arranged upon the same principle and connected with the sun as are the crosses of the "Monks' Walk" upon the Weymouth Bay to Porlock Bay line, before referred to.

For a fuller description of this figure see the *Antiquary*, No. 117, vol. xx., p. 99, article, "Ancient Trackways in England." It is wished to direct attention to the fact that a line drawn from the centre of "The Circle" in Melbury Park through the middle of the road or drive running south by west, nearly, if continued to the English Channel, touches it near "The Knoll," 500 feet high, above Puncknowle, and on its way passes by Rampisham and through the camp on Eggardon Hill and the site of a British village, before it cuts the point of junction of the other two lines at Higher Coombe.

Thus there are three lines—one radiating from the centre of Stonehenge, about forty-eight miles from Higher Coombe; another from the centre of the "Monks' Walk," about twenty-five and a half miles from Higher Coombe, on the Weymouth Bay to Porlock Bay line, which passes through Castle Neroche; and the third from the centre of "The Circle" in Melbury Park, about nine and a half miles distant—all meeting at Higher Coombe, which adjoins an elevated point in the immediate neighbourhood of the camp on Chilcombe Hill, the site of a British village, earthworks, and tumuli, thus marking it as a position of some importance.

The inference may be drawn from the foregoing facts that these three lines connected with Stonehenge and other primitive works, also with the sun at the summer and winter solstices, meeting at Higher Coombe, where there are also remains of ancient works, is not a mere coincidence, but a factor in a well-considered and skilfully-designed system.

Consequently, it is suggested that Stonehenge is not simply an isolated monument of ancient art, but an integral part of a comprehensive and far-reaching whole; therefore, in determining the date of Stonehenge, the period of the formation of those earthworks so evidently connected with it would also be decided.

VOL. I.

### Some Ancient Brooches.\*

**T**HE earliest brooch or dress-fastener was doubtless the thorn, which can still be seen occasionally in use among the peasant women of Egypt. From the thorn to the pin of bone was a short step. And as the use of metals began, bone pins gave place to pins of copper



OVAL FIBULA, WITH GOLDEN ORNAMENTS.  
(South Kensington Museum.)

and bronze, and so the way was opened for fibulae and brooches of innumerable kinds and designs.

Miss Heaton, in the book before us, does not write for scholars, but has brought

\* *The Brooches of Many Nations.* By Harriet A. Heaton. Edited by J. P. Briscoe, F.R.Hist.S. With seventy-eight illustrations by the author. Nottingham: Murray's Nottingham Book Co., Ltd., 1904. 4to., pp. xvi, 50. Price 6s. net. Large paper, 10s. 6d. net.



LARGE FIBULA, SILVER-GILT. FOUND IN THE ISLAND OF FALSTER.  
(South Kensington Museum.)

together a collection of notes on the evolution of the brooch, with remarks on cognate topics, illustrated by many excellent drawings, which should have considerable attraction for the intelligent general reader. After some remarks on ancient Assyrian and

Egyptian jewellery, which might well have been amplified, Miss Heaton traces in some detail the development of the brooch—from the simple bone pin to the safety-pin type, through the many varieties of the fibula to the splendid brooches of Keltic and Scandinavian art. Specimens of Greek fibulæ and brooches abound. They were used by women on the shoulders, to fasten the sleeves of their tunics, and for other purposes. Men used them freely also. Miss Heaton naturally recalls the magnificent brooch worn by Ulysses, which "was fitted with two small pipes, in which the pin was contained, this

the lower end terminating in an animal's head. By the courtesy of the publishers, we reproduce three illustrations of Northern art in this connection. The first example above is a specimen of the oval-shaped brooch, which was characteristic of Continental Scandinavia. Brooches of this kind were usually worn in pairs, which were united by chains, each brooch being fastened to the cloak or mantle on the upper part of the breast. This description of brooch was, of course, not confined to Scandinavian use. Specimens have been found in the British Islands and in Northern France—wherever



KELTIC FIBULA.

rendering the garment doubly secure, whilst it prevented it from being torn."

The fibulæ of the Græco-Roman and Roman periods are of immense variety. A few are indicated in these pages, but there is room for a good monograph on the subject. Animals, fishes, birds, and insects figured largely in the many fantastic forms of these fibulæ. But for splendour of art and magnificence of decoration the palm must be given to the great brooches of Scandinavian and Keltic workmanship. The spiral form, of which Miss Heaton gives some interesting examples, is peculiar to the North. Another common Scandinavian type, dating from the early Iron Age, is of cruciform shape, with

in fact, there was direct intercourse with Scandinavia.

The second example above illustrates the later form of the Northern fibula. It is very elaborate in workmanship and handsome in design, but for practical purposes it is too cumbrous an implement. Miss Heaton well remarks: "Notwithstanding the love of detail manifested in Scandinavian objects, every available space being filled up with ornament, and even the reverses of the fibulæ being elaborately decorated, there is yet a tendency to coarseness in their later works." The real use and purpose of the thing was lost sight of, and the over-elaborate brooch—lavishly decorated, but too large

and clumsy—was “more likely to tear the cloth than to keep the garment in position.”

Our third illustration is an example of the Keltic fibula. It is a specimen of beautiful workmanship, and shows the favourite feature of Irish designs—the interlacing serpentine ornament which was used in such an infinite variety of ways.

The letterpress of Miss Heaton's book is slight—we wish she had treated the subject more fully—but her drawings are good, and, from the illustrative point of view, very useful. The book is well printed, and tastefully “got up.”



### At the Sign of the Owl.



MR. C. K. SHORTER, in his always welcome “Literary Letter” in the *Sphere* of March 4, reproduces the title-page of his copy of Cowley's *Poems*—the folio of 1656—and remarks that he has no doubt that “the copy would sell at Sotheby's to-day for two or three pounds, so admirable an example is it of seventeenth-century topography.” As a matter of fact, the book would fetch anything from £5 to £15 according to its condition, and especially according to the state of the portrait by Faithorne, which forms the frontispiece. The title-page of Mr. Shorter's copy bears the signature of one William Knapp; and on another page it is recorded that Knapp sold this *Cowley* to R. Harwick for six shillings. “If only,” writes its present owner, “all the succeeding owners had written the dates of their possession, my book would be even more interesting to me. One purchaser of the book notes that he paid fifteen shillings for it, and another no more than one shilling.” The wish will be echoed by every book-lover. Book-memoranda of this kind are always most interesting; although the note that the 1656 folio of Cowley once changed hands for a shilling rouses one's envy.

If sufficient subscribers can be obtained a monthly magazine of antiquities relating to Wales and the Borders, called *Old Wales*, is to be published, at sixpence. It will be edited by Mr. W. R. Williams, author of *The Parliamentary History of Wales*, etc., and subscribers' names should be sent to the *Old Wales* Office, Talybont, Breconshire.



Mdlle. Vacaresco's new book of Roumanian folk-songs and legends, said to have been collected from the peasants and rendered into English, has just been published by Messrs. Harper. She says in her preface, addressing a friend to whom the book is dedicated: “You will not find here one single tale that is already inclosed in the books of our learned and patient book-love searchers. They are as new to the public as if they had not lain for centuries in the souls of our country-people.”

Mlle. Vacaresco says that the simple love of country life is still alive in Roumania as it was in Virgilian days. That may be so; but I am wondering how far Mdlle. Vacaresco is a safe guide to Roumanian folk-song. In a recently issued book of Bulgarian folk-songs and proverbs, entitled *The Shade of the Balkans*, Pencho Slaveikoff, the Bulgarian poet, who speaks with authority, declares that the Roumanian folk-poems of Mdlle. Vacaresco are not genuine. Speaking of the *Bard of the Dimbovitza*, he says: “As I turned over the leaves, I replied unhesitatingly, ‘The Bulgars do not possess such songs—for the same reason why the Roumans do not possess them. Those are manufactured songs which were presumably built by Mdlle. Hélène Vacaresco, decorated by Carmen Sylva, and rendered into English—most charmingly—by Miss Alma Strettell.’” Mdlle. Vacaresco, on being written to, replied that the Roumanian peasant is practically the most intelligent peasant in Europe, and that in transcribing his songs she made use of a private system. On this Slaveikoff says: “The Roumanian peasant has not the remotest idea of these songs: of their form, of their context, or of their language. And the *Bard of the Dimbovitza*, so far from being the miracle of unknown bards, whether upon the Dimbo-



vitza or elsewhere, is nothing more than a fabrication of the Merry Wives of Bucharest."

It seems to be very difficult for folk-songs to pass through the literary consciousness without sophistication, and difficult for collectors to refrain from the formulating of strange theories. Mr. Cecil Sharp, whose work in collecting songs from the West Country peasants has been before referred to in the *Antiquary*, has been talking to a *Daily Chronicle* interviewer on the subject, and commits himself to the suggestion that the Scottish folk-songs have travelled north—were indeed originally English! The following extract from the interview will be read with interest:

"Although Mr. Sharp confesses that collecting folk-songs nowadays is very like 'dissecting a corpse,' the corpse shows signs now and then of being a remarkably lively one. Fragments of no fewer than five hundred folk-songs, familiar and otherwise, fill Mr. Sharp's note-books, and his latest tour has resulted in the discovery of, at any rate, one whole ballad that has never been heard before.

"It is exceedingly beautiful, both in its tune and the simple, naïve pathos of its words. It possesses the added interest of telling almost exactly the same story as that used so famously by Boccaccio, and afterwards by Keats—the story of Isabella and her Pot of Basil.

"This song begins 'In Bruton town there lived a farmer,' and tells how the farmer's daughter and one of the farm servants loved each other. The two brothers murdered the servant, and buried him 'where no man can find.'

"The daughter, however, dreamed of what had been done. She saw her lover standing by her.

Then she rose early the very next morning,  
Unto the yonder brook she sped;  
There she beheld her own dear jewel  
In gory plight, all bloody red.

And since my brothers have been so cruel  
To take your tender, sweet life away,  
One grave shall hold us both together,  
And along with you in death I'll stay.

"Such was the song, sung to Mr. Sharp one fine day in Langport, to a tune that

Mr. Sharp avers must be at least 300 years old, by an old Somerset woman named Mrs. Overd, who needed to be refreshed at intervals by a 'moog ov zyder'!

"She was a fine old lady in many ways," Mr. Sharp said. 'Here's my beau at last,' she said, when I first made my appearance at the cottage door. She sang me, in all, some forty-five traditional Somerset songs."

The report of the Worcestershire Historical Society for 1904 is a record of good and useful work. The publications for the year were the fourth part of the *Index of Worcester Wills*, completing the first volume—a boon to genealogical students—and the *Old Order Book of Hartlebury Grammar-School*, edited by the Rev. D. Robertson. Mr. Floyer's important *Catalogue of MSS. in Worcester Cathedral Library* was intended for 1904, but the work took longer than was expected, and the book is now promised for issue by Midsummer this year. I also note with pleasure that the council of the Society has decided to go on with the publication of the Registers of the Bishops of Worcester. The *Registrum Sede Vacante* and *Bishop Giffard's Register* have already been issued, and now the *Register of Bishop Ginsborough*, edited by Mr. Willis-Bund, is promised.

The trustees of the British Museum have just issued three more parts of the *Select Inscriptions*, which contain portions of Assyrian vocabularies and dictionaries, and also fifty plates of inscriptions relating to Omens. These parts complete the thousandth plate of this important work, and have made several hundred inscriptions accessible to students at a price within the reach of those of most limited means. Among the works of which all known fragments have now been published are the *Creation Epic*, the great dictionary of Assyrian and Sumerian, edited in the reign of Artaxerxes, the *Book of Devils and Evil Spirits*, and some hundreds of commercial contracts of the first Babylonian Dynasty, B.C. 2300, and large numbers of revenue tablets. It is proposed to publish in an early number the standard text of the Deluge Tablet, with all the ancient commentaries relating to it.

Messrs. Methuen will have ready immediately their facsimile of the Third Shakespeare Folio. It is reproduced from the edition of 1664, and it will contain the Droeshout portrait of the poet. The work is printed on pure linen paper, and it may be bought either separately or as one of a complete set of the Folios. The price of the set is twelve guineas net.

The Oxford University Press will publish this month (April) a *Concordance to the Italian Prose Works and Canzoniere of Dante*, prepared by Professor Sheldon, of Harvard, assisted by Mr. A. C. White, from slips supplied by a number of readers working under the general direction of the Dante Society of Cambridge, Mass.

Mr. T. Wilson, publisher, of Kendal, announces for early publication an illustrated history of *The Redmans of Levens and Harewood*, by Mr. W. Greenwood, F.S.A., Scot. The book will cover the history of the family since the days of Henry II., and will contain many pedigrees, and be freely illustrated.

I note with much pleasure that the honorary degree of D.Litt. was conferred on Mr. Edward Arber, F.S.A., by the University of Oxford on March 14. Students of English literature and of bibliography are deeply in Dr. Arber's debt.

## BIBLIOTHECARY.



## Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

## SALES.

YESTERDAY, Messrs. Sotheby, Wilkinson, and Hodge commenced, at their house, Wellington Street, Strand, the sale of the library of the late Mr. Wickham Flower, F.S.A., of Great Tangle Manor, Guildford. Among the principal items were the following: *Acta Sanctorum*, illustrated by Bollandus, editio novissima, one volume wanting, Paris, 1863-75, £28 10s. (Bull); *The Two Bookes of Frances Bacon*, first edition, 1605, £19 (Leighton); *Biblia Sacra Latina*, lit. goth., fine copy of a rare edition, about 1480, £19 10s. (Leighton); Burlington Fine Arts Club, Exhibition of Portrait Miniatures, 1889, £20 (Bumpus); Exhibition

of Book Bindings, 1891, £10 (Parkins); *Les Principales de l'Admirable Don Quichotte*, full-page copper-plate engravings, brilliant early impressions, La Haye, 1746, £24 (Maggs); Geoffrey Chaucer's *Workes*, black letter, Prynted at London, 1542, £34 (Quaritch); *Memoirs of John Constable's Life*, by C. R. Leslie, R.A., 1843, £13 (Quaritch); *Dante's La Divina Comedia*, 1477, rare edition, with a commentary of Dante, £50 (Leighton); *Dictionary of National Biography*, edited by Sir Leslie Stephen and Sidney Lee, complete set, 1885-1904, £40 10s. (W. Brown). About £1,000 was realized.—*Globe*, March 9.

Yesterday, Messrs. Sotheby, Wilkinson, and Hodge continued, at their house, Wellington Street, the sale of the fine library of the late Mr. Wickham Flower, F.S.A. Chaucer's works, the Kelmscott Press edition, with designs by Sir E. Burne-Jones, fetched £49 (Cockerill), this being an advance of £6 more than the last copy bought; Lord Lilford's *Birds of the British Islands*, second edition, with many fine coloured plates, £50 (Bain); Lodge's *Portraits of Illustrious Persons of Great Britain*, large paper, £16 5s. (Hopkins); Maund's *The Botanic Garden, the Fruitist, and others*, coloured plates, £12 (Quaritch); Abbé Millot's *Histoire Littéraire des Troubadours*, with miniatures of figures, copied by hand from the original MSS. of the fifteenth century, £15 10s. (Maggs); Molière's *Ceuvres Nouvelle Edition*, engravings and vignettes after Boucher, Paris, 1734, fine clean copy, £10 (Leleu); Sir Thos. More's *History of Richard the Third*, a new edition, beautifully bound, by F. Bedford, £8 10s. (Bain).—*Globe*, March 11.

Messrs. Christie, Manson, and Woods sold yesterday silver plate and objects of *virtu*, the property of Mr. Merton R. Cotes, of East Cliffhall, Bournemouth, and old English silver plate, the property of the late General Sir William Penn-Symons, of Hatt, Saltash, Cornwall, and from various other sources. Mr. Cotes's silver included a Queen Anne stand, with lamp, for a coffee-pot or saucepan, 1713, 7 oz. 12 dwt., at 78s. per oz.—£29 12s. 9d. (Cox); a Charles II. beaker, engraved with a band of formal strapwork and foliage by George Mangy, York, 1662, 3 oz. 3 dwt., at 260s. per oz.—£40 19s. (Crichton); and a German parcel-gilt tankard and cover, with chased knob and scroll handle, the cover engraved, 43½ oz.—£43 (Heigham). The other properties included a pair of circular covers, pierced and engraved with trellis festoons, 1782, 22 oz. 6 dwt., at 50s. per oz.—£55 15s. (Letts); and an old Irish chalice and paten, engraved beneath the foot, "Helge-Olaf, Son, 1652, 17 Juli," 9½ oz., at 68s. per oz.—£31 9s. (Letts).—*Times*, March 10.

## PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

WE have received vol. 50 of the Somersetshire Archæological Society's *Proceedings*. Besides the usual full chronicle of the year's meetings and excursions, the volume contains six papers and a number of miscellaneous notes. Among the papers are two note-

worthy records of excellent archaeological "spade-work" accomplished during 1904. In our January "Notes of the Month" we gave a summary of the results obtained from certain excavations at Small Down Camp, near Evercreech, last year, by Mr. H. St. George Gray, and in the volume before us we find a full account by that gentleman of his eight days' work on the site named, illustrated by several good plates. Mr. Gray describes in detail the result of each cutting, and comes to the tentative conclusion that the Camp was constructed within the limits of the Bronze Age, there being evidence that it was occupied circa B.C. 1000 to B.C. 400. The other work recorded is that on the site of Glastonbury Lake Village where excavations were resumed last year by Mr. A. Bulleid and Mr. Gray. A careful description is given of each mound examined and of the relics found; but nothing very fresh or unusual appears to have come to light. It will take at least two more seasons to complete the excavations, when a full and complete illustrated monograph on the village will be published. Among the other papers are a very interesting and carefully done "Classification of the Somerset Church Towers," by Dr. F. J. Allen, with good photographic plates of some fine examples; a discussion of the archaeological problems connected with the early history of "Pen-Selwood," by the Rev. E. H. Bates, and a brief chronicle of the long secularized "Stavordale Priory," by the same writer; and a short note by the Rev. H. H. Winwood on some recent excavations in some peculiar earthworks on the slope of a field on Lansdown, near Bath, which seem to have proved little save the probable modernness of these earthworks. The frontispiece to this volume of *Proceedings*, which bears witness to so much commendable activity on the part of the west-country society, is a good photographic view of Stavordale Priory, north side, which gives one a melancholy impression of its present desecrated condition.

The last part of the *Journal of the Royal Society of Antiquaries of Ireland* for 1904 is before us. It contains, besides much miscellaneous matter, the following papers: "On the McCragh Tomb in Lismore Cathedral," by Mr. J. R. Garstin; "Irish Motes and Early Norman Castles," a paper deserving attentive study, by Mr. T. J. Westropp; "Clonegal," by Canon Ffrench; "The Battle of Dundonell (Baginbun)," by Mr. G. H. Orpen; "Clonliffe," by Mr. D. Cosgrave; "Who Built Enniscorthy Castle?" by Mr. W. H. G. Flood; and the first part of a paper on "The Bourchier Tablet in Kilkenny Cathedral, with some Account of that Family," by Mr. R. Langrishe. The *Journal* is well illustrated throughout.

The new part of the *Transactions of the Essex Archaeological Society* (vol. ix., part iv.) contains, besides the usual Notes, etc., three papers. The first is an account of "The Capells at Rayne, 1486-1622," by Mr. W. Minet, accompanied by a number of original deeds illustrating the history of this old Essex family. The other papers are "Chigwell: A Rental and some Place Names," by Mr. W. C. Waller; and "Inventories of Essex Monasteries in 1536," by Mr. R. C. Fowler, which constitute a useful addition to the

many such inventories already printed. With these *Transactions* is issued an appeal to Essex archaeologists by Mr. I. C. Gould for assistance in compiling a complete schedule of ancient defensive works within the bounds of the county. The scheme is one which should enlist the sympathy and interest of every local antiquary.

#### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—*February 2.*—Mr. W. Gowland, Vice-President, in the chair.—Mr. R. Garraway Rice, local secretary for Sussex, read a paper entitled "Palæolithic Implements from the Terrace Gravels of the River Arun and the Western Rother." Mr. Rice, after indicating the general configuration of the Arun and Rother district by means of maps and lantern-slides, said that it did not appear that any discovery of palæolithic implements in the river gravels of Sussex had been recorded, although a large number had been found in the southern part of the adjoining county of Hants, notably in the neighbourhood of Southampton, in the gravels of the Itchen and the Test. The only recorded discoveries of palæolithic implements which the writer had been able to find were at Bell's Field, Friston, near Eastbourne, by Mr. R. Hilton, who found palæolithic implements on the surface, and of one example at Brighton, by Mr. Ernest Willet in 1876, both finds being recorded in Sir John Evans's *Ancient Stone Implements of Great Britain*. Mr. Rice first called attention to a flat ovate palæolithic implement found on the surface at Appledram, near Chichester, by William Hayden in 1897, which he thought might be possibly assigned to the terrace gravels of the Lavant. In view of the paper, Mr. R. C. Fisher sent for exhibition an ovate implement found on high ground at Midhurst in 1893; from its appearance it would seem to have been exposed on the surface for a considerable period. This seems to complete the list of Sussex examples prior to Mr. Rice's discoveries, the smallness of which he considers to a great extent due to the fact that until recent years there were but few pits, and excavations were infrequent. The area to which Mr. Rice has mainly confined his researches extends from Selham in the west to Wiggonholt in the east, and in the course of his paper he dealt with no fewer than thirteen pits and sections showing river-drift gravel, several of which, however, are now filled up or disused. He pointed out that the implements which he and others had found in the district have a special interest as adding another of our southern counties to the list of those in the river gravels of which palæolithic implements have been found. The first palæolithic implement found in the Arun and Rother district appears to be a very nicely chipped ovate implement discovered at Fittleworth many years ago, which was first seen by Mr. Rice in 1898, then in the possession of the late Rev. A. B. Simpson, Vicar of that parish. This implement and a beautifully chipped ovate sharp-rimmed one, very thin in proportion to its size, also formerly belonging to Mr. Simpson, and probably likewise found at Fittleworth, were lent for exhibition by Mr. Philip Dawson, the present owner. In the disused pit from which the former implement

came, approaching 200 feet above Ordnance datum, Mr. Rice found a small flake with "working" on the edge. In the adjoining parish of Coates, at an altitude of 122 feet, he found in drift gravel a good external flake of an ochreous colour, chipped so as apparently to form a borer; likewise a well-formed tongue-shaped implement,  $5\frac{1}{2}$  inches in length and  $3\frac{1}{4}$  inches in breadth at its widest part, weighing 1 pound 4 ounces. Further, he found in gravel from the same site a pointed ovate implement, measuring  $2\frac{3}{8}$  inches in length by  $2\frac{3}{8}$  inches in breadth, of a dull amber colour; like one from Bury St. Edmunds figured by Sir John Evans, though most skilfully chipped, the edge is not in one plane, but when looked at sideways shows an ogival curve. In gravel dug at about 20 feet above Ordnance datum, at Greatham, Mr. Rice found a fine polygonal flake,  $3\frac{1}{4}$  inches in length by  $2\frac{3}{8}$  inches in breadth, nicely patinated, of a creamy colour; whilst in gravel obtained at 100 feet above Ordnance datum at Wiggonholt, Mr. W. Paley Baildon found a fine, well-made palaeolithic ridged flake, measuring  $4\frac{1}{2}$  inches in length by  $2\frac{3}{8}$  inches in breadth, of a dark ochreous brown colour. A search made subsequently in the same gravel by the author resulted in the finding of an interesting little ovate implement made out of a flake, the bulb of percussion showing on one side, whilst the other is nicely worked; it measures only  $2\frac{1}{8}$  inches in length by  $1\frac{1}{8}$  inches in breadth. Mr. Rice dealt at some length with the respective deposits of river-drift gravel in which the implements had been found, the altitudes of the same, and especially with their positions in relation to the rivers, illustrating his remarks by means of slides showing sections and pits, in the examination of which he had been assisted by Mr. C. A. Bradford. Mr. Rice said the special points of interest in this discovery of palaeolithic implements in Sussex might be briefly recapitulated thus: The newness of the locality, the great difference of the levels at which the implements were found—e.g., about 20 feet above Ordnance datum at Greatham, 122 at Coates, and approaching 200 at Fittleworth—and the variety in the type of the implements. The latter facts, taken together, may suggest a vast difference in the age of the cream-coloured flake from Greatham and the tongue-shaped implement from Coates.—Dr. F. W. Cock exhibited an early eighteenth-century taper-box containing a number of Jacobite and other relics.—The Rev. John Hewett, through the secretary, exhibited a small silver-gilt cup of German workmanship of the sixteenth century, one of a pair belonging to Babbacombe Church, Torquay.—*Athenæum*, February 11.

*February 16.*—Sir Edward M. Thompson, Vice-President, in the chair.—Mr. Cyril Davenport read some notes on Samuel Mearns, bookbinder to King Charles II., and his bindings.—Mr. F. G. Hilton Price, director, exhibited a number of antiquities lately found in Thames Street, noteworthy for being almost all of the Tudor period.

*February 23.*—Lord Avebury, President, in the chair.—The Marquis of Dufferin and Ava was elected a Fellow.—Mr. T. F. Kirby read some notes on fourteenth-century conveyancing, as illustrated by documents in the muniment-room of Winchester College. Mr. Kirby also exhibited a leaf of a manu-

script service-book of the fifteenth century, found as a wrapper to some old papers.—Mr. Micklethwaite exhibited a small latten seal with the device of a key, and the legend S'NETLAVE ELLISIS, found in Cambridgeshire.—*Athenæum*, March 4.

At the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE on March 1, the Rev. H. Bedford Pim, M.A., read some notes on the well-worn subject of "The Origin and Use of Low Side Windows in Ancient Churches." The paper was illustrated by lantern examples.

The Rev. Professor Skeat presided over a meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY on February 20.—Dr. Haddon gave a paper on "String Tricks and Figures from Many Parts of the World"—in other words, cat's-cradle in a variety of forms. One often found, Dr. Haddon said, that things which appeared to be unimportant were in reality of some interest. Such being the case, he had not hesitated to bring before their notice a matter which would seem to the uninstructed to be peculiarly trivial. It was on record that people all over the world played with pieces of string: from the Hawaiian Islands to British Columbia, from Australia and the Torres Straits to Western America. Koreans, Japanese, and Chinese had precisely the same type of cat's-cradle that we had, and some of the cleverest figures which could be produced by this diversion were shown him by the Dyaks of Borneo. When he visited the St. Louis Exhibition he went to the Filipino compound and played cat's-cradle with the people there to cheer them up. The Filipinos were intensely pleased, and they played just the same as English boys did. In the Torres Straits the big-toe was frequently used in the construction of the figures, which were sometimes so complicated as to require two assistants, while the game was played throughout Papua and Melanesia, Florida and Polynesia. It was possible that the cords might have been used as a system of mnemonics for commemorating mythology, and that the symbolism had in course of time become obscured. One form of cat's cradle that was practised in the Hebrides, and was supposed to be unique in Europe, had been paralleled by a figure constructed by a North American Indian tribe. Personally, he had no doubt that cat's-cradle was introduced into Britain from the East Indies by the Dutch, for otherwise it was very difficult to account for the similarities. Among the forms portrayed through the suitable manipulation of the string were: a canoe, a bird's nest, a fence, the setting sun, a coconut palm, a shell, a fish, a rat, a flying fox, a sea-snake, a crab, boys dancing, and men fighting. These examples were shown through the media of lantern-views and personal demonstrations by Dr. Haddon, who was assisted by one or two members of the audience.—Professor Hughes made a communication in respect to bone harpoons from the alluvial deposits of Kunda in Esthonia; the Rev. C. H. Dyer exhibited an altar tablecloth from Knapwell; and the Rev. V. N. Gilbert showed a gold snuff-box which Prince Frederick of Hesse presented to his ancestor.



BRITISH NUMISMATIC SOCIETY.—February 15.—Mr. P. Carlyon-Britton, President, in the chair. It was announced that Queen Alexandra, the Princess of Wales, and the King of Spain, had honoured the Society by becoming Royal members.—In lieu of a paper, an address was given by Mr. F. Stroud, Recorder of Tewkesbury, on "Idiotcy of England Numismatically Exemplified." The lecturer explained that the initial term was employed in the classic sense of "do nothingness," and particularly related to the last few years of the eighteenth and the early part of the nineteenth centuries, when the Government were apparently unable to pay any attention to the national coinage of silver and copper owing to their thoughts being entirely occupied by the foreign wars then in progress. The result was that silver and copper tokens arose from private enterprise. With this attitude he contrasted the action of Napoleon in striking coins immediately after his escape from Elba. He also drew attention to the want of artistic merit in the designs of most British coins since the time of Queen Anne. A discussion followed, in which Messrs. J. B. Caldecott, W. H. Fox, H. A. Parsons, and John Roskill, K.C., took part.—The lecturer and Mr. H. A. Baldwin exhibited silver and copper tokens of the period referred to.—Four ancient British gold coins recently found on the beach at Clacton-on-Sea were exhibited by Mr. Philip Laver, some unpublished pennies of William I. and II. by Miss Helen Farquhar and Lieutenant-Colonel Morrison, and other exhibits of general numismatic interest were contributed by Messrs. Fitch, Hill, Ogden, Roth, and Taffs.—Presentations to the Society's library and collections were made by Messrs. Hamer, Needes, and Negreiros.

At the meeting of the DORSET FIELD CLUB on February 21, the Rev. H. Pentin read an entertaining paper on "Old Dorset Songs and Doggerel Rhymes." The secretary of the Folk-Song Society of England, Mr. Pentin said, wrote to him a short time ago asking if the club would undertake to collect the old folk-songs and old folk-rhymes of Dorset. He replied that he could not answer on behalf of the club, but as a private member he would collect all such songs and rhymes which he could come across in his parish and neighbourhood, and bring them before the club in the hope that interest might be stirred up and other collections made. They could not shut their eyes to the fact that the old traditional songs were fast dying out. Boys educated at a national school thought it almost beneath their dignity to sing the ungrammatical, unrhythmical, and unpoetical song in which their fathers and forefathers delighted. They did not know that the bad grammar, the uneven rhythm, and the poor rhyme often marked the most ancient songs—songs composed, not infrequently, by villagers themselves, and corrupted as the years had passed—old-time roystering alehouse songs, with their nonsense choruses, songs sung by the wandering minstrels of days gone by, songs from the old ballad-sheets of the pedlars. He ended his recitation of many specimen songs by inviting any who were interested in the subject, or who had such songs and rhymes in their possession, to communicate with him, in order that

some kind of Dorset collection might be made, and that the results of their labours might be sent to the Folk-Song and Folk-Lore Societies of England.

The monthly meeting of the GLASGOW ARCHÆOLOGICAL SOCIETY was held on February 23, Mr. J. D. G. Dalrymple, the President, in the chair.—Mr. W. G. Black, the secretary, stated that the society possessed a considerable library, which had been hitherto inaccessible to the members. The directors had for some time had under consideration the propriety of asking Baillie's Institution to accept the custody of the books. The suggestion had been received favourably; and he thought there was every probability that accommodation would be found, and that the books would be available to members in Baillie's Library in West Regent Street. There would be a separate catalogue for the books of the society, though they would also probably appear on the general catalogue. Members would have free access to the library, and would be able to borrow the books of the society under a special rule, Baillie's Library being only a reference library.—Professor Medley then read a paper on "The Setting of the Miracle-Plays." It had been a popular idea, he said, that the miracle-plays were represented on several platforms, one above another, ranging from three to nine, each stage representing different scenes or different worlds. This was not the case. In many of the plays the stage must have been on different levels, the mouth of hell in some plays being represented on the same level as the spectators, and Paradise on a platform above the stage. There were no wings, and the whole of the action took place on one stage, the different scenes being indicated by wooden structures or scenes painted on cloth and placed upon the stage. In France the platforms were sometimes 100 feet long, and the spectators moved along from scene to scene. When plays were performed in church, the different scenes were shown in the different aisles. For the pageants which were under the charge of the town guilds, large wooden platforms were constructed which moved on four or six wheels. These platforms were two stories in height, the lower story forming the green-room, the upper the stage. Sometimes the actors spoke from the ground; and another way by which the scene was enlarged was by cutting a square hole in the ground and filling it with water to represent the lakes and seas of Palestine, or of any region that might appear in the play. In concluding, the Professor remarked that the miracle-plays were deserving of closer study, as going to prove that life in our island in the Middle Ages was not a unique development along lines essentially its own, but was merely one phase of the general development which permeated the whole of Western Europe.—Mr. James S. Fleming afterwards read a paper, with limelight illustrations, on "Newark Castle and its Owners."

At the monthly meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES, held on February 22, Mr. R. C. Clephan presiding, Dr. Allison exhibited a Norwegian flail, still used in many parts of Norway, where the farms were small. It was probable, said Dr. Allison,

that Ireland had been the centre of flail distribution, spread through war into Scotland, and through commerce into Norway.—A paper on "The Catrail" was read by Mr. E. Wooler, who has been engaged in investigations for more than three years past with the object of establishing a connection between the stupendous lines of earthworks known in Scotland as the "Cairail," in Northumberland as the "Black Dyke" and "Scots' Dyke," and in Durham as the "Scots' Nick" and "Scots' Dyke." By way of preface to the story of his investigations, Mr. Wooler referred to the accounts given of various portions of the huge earthwork during the last 180 years by some of the most eminent antiquaries of their day. Almost all writers concur in attributing its formation to the Britons, subsequent to the first withdrawal of the Romans from this country. Bruce, in his "Roman Wall," hints at what Mr. Wooler claims to have established by asking, "Can the Black Dyke be a continuation of the Catrail?" Commencing his investigations at Shorngate Cross, Mr. Wooler found traces of the dyke, and came across an old farmer named Heslop, who told him that his grandfather had remembered the dyke being levelled, and he pointed to a small portion on the side of the road which was undoubtedly part of the earthwork. At Stanhope, in Weardale, there were marked evidences running into the grounds of Stanhope Castle, and definite traces were again found on entering Frosterley. Here the continuity of the work was broken, but he conjectures it passed through Wolsingham, as at Castlewood, close to Harperley, the entrenchments are very fine, and there are evidences remaining of a strong British camp having existed. There was no difficulty in following the dyke through Harperley Park to Chester Hill, and on to Witton-le-Wear, where it evidently crossed the river. On the south bank of the Wear, however, the only trace left is a small bit of the dyke in a wood in the grounds of Witton Castle, until Toft Hill was reached. Here there still remain vestiges of an old camp, nearly square, one side measuring 140 yards. Coming to Morley, the dyke is easily followed to the banks of the river Gaunless, on Cockfield Fell, where there are unmistakable evidences of four camps, described in 1777 by Bailey, in his *Antiquarian Repertory*, one of the entrenchments being 1,020 yards in length. Then the trace was lost, and weeks were consumed in finding the continuation of the dyke, but it was ultimately discovered forming part of the boundary between the parishes of Cockfield and Evenwood. Clear traces were found at Esperley and Wackerfield, and, crossing the Tees, at Gainford the entrenchments were evidently carried past an ancient camp at Sowhill, and ran on to Stanwick and Forcett, where is the site of the largest British encampment ever discovered in this island. The whole circuit of these vast and singular works cannot be less than 1,000 acres. According to the well-ordered arrangements of a Roman camp, 100 acres sufficed for an army of 20,000 men, and, making all allowance for the rude disorder and tumultuous huddling together of an encampment of savages, this enormous camp of 1,000 acres cannot have been the temporary refuge of less than an entire tribe. Indeed, Mr. Wooler conceives it impossible that a single tribe should have

constructed the whole of this immense earthwork, and conjectures that several tribes must have sunk their internecine differences, and combined here in one gigantic and desperate, though futile, effort to repel the second invasion. Leaving Stanwick, the earthwork still shows evidence of its original stupendousness and magnitude between Gilling Grange and Sandford House, Richmond, whence he traced it past Hollyhill, White House, Hill Top House (Waitwith), Hipswell, and across Barden Moor; thence by way of Halfpenny House to Ellerton Moor, on past Marrick Priory (where is the finest portion since leaving Sandford House), and so to Grinton, where, to the east of Maiden Castle, are three vast earthworks. Here, for the present, is the end of Mr. Wooler's researches, though he proposes to carry them onwards to Middleham, where there are other entrenchments, which he believes confirm Warburton's theory that the dyke extended as far as Wincobank, near Rotherham. As the result of his personal researches, Mr. Wooler draws the conclusion that the words "Cairail," "Scots' Dyke," "Black Dyke," and "Scots' Nick" are merely the local designations for one and the same huge military work constructed as a fortified barrier to the Roman advance northwards. He hopes members of the Newcastle Society will make systematic investigations through Northumberland, and that other antiquaries will work northwards from Wincobank, in an effort to connect further traces, which he feels confident of establishing from Maiden Castle southwards.



HELLENIC SOCIETY.—February 28.—Professor S. H. Butcher, V.P., in the chair. Mr. W. W. Tarn read a paper on "The Greek Warship," with lantern-slides of the principal monuments and some Venetian ships, his object being to show that there was no foundation for the view that triremes, quinqueremes, etc., had superposed banks of oars, the conclusion reached being that triremes and the Athenian quadriremes and quinqueremes of the fourth century were analogous to the Venetian galleys *a sensile*, while the quinqueremes and larger vessels of the third and subsequent centuries were galleys of several men to an oar. It was argued that the terms "thranite," "zugite," and "thalamite" referred not to rows of oarsmen, but to divisions, of which the thranites sat astern, the zugites amidships, the thalamites in the bows; for this there was historical support, and the supposed evidence to the contrary, all very late, depended simply on the meaning of *κάρω* and *δρω*, which could be proved from Arrian to have meant fore and aft. After it had been stated that there was no evidence for the view that among Greeks and Romans an oar was never rowed by more than one man, the prow of Samothrace was compared with Diodorus's account of Demetrius's victory at Salamis, the conclusion being that it could not well represent anything but Demetrius's hepteres. Weber's proof of several men to an oar in Octavian's time was referred to; and after it had been shown that nearly every monument has been called a bireme, while history knows nothing of biremes till the first century B.C., the deduction was drawn that in early times two arrangements of oars must have been in use, the port-holes or tholes forming a straight line in the one,

a zigzag line in the other, and that the latter arrangement, which had nothing to do with size, was revived, perhaps with modifications, for the great ships of Hellenistic and Roman times. Finally, it was contended that the "trireme" of the Acropolis Museum shows one row of oars only.—A prolonged discussion followed, in which, among others, the following took part: Mr. W. C. F. Anderson, Mr. H. Awdry, Professor Ernest Gardner, and Messrs. G. F. Hill, H. Stannus, and H. H. Statham.—*Athenaeum*, March 11.

At the meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND on February 28, the President, Mr. J. R. Garstin, mentioned that a society was about to be formed for the publication of the parochial records of Dublin.—Mr. T. J. Westropp read a short paper by Dr. George U. Macnamara, in which he described "The Lisdoonvarna Bronze Pot," which he said had been found in 1896 in a bog near Lisdoonvarna. The pot was about 70 pounds weight. They had no idea at what period the pot was made, but it was undoubtedly very ancient. By means of a lantern slide he exhibited a picture representing the vessel, which had a capacity of about 5½ gallons. Mr. Westropp then read a paper entitled "A Day's Exploration in Burren, Co. Clare." It dealt with forts, abbeys, cromlechs, etc., of which photographs with limelight were exhibited. He also exhibited views showing the general aspect of the district, and other photographs of scenery in Connemara.—The President then exhibited a medal which was recently dug up, and which was now the property of the Carmelite Order. The medal, which was beautifully engraved, bore on one side an effigy of Mary Tudor, and recorded the dates of her birth, her coronation, and her death. It was believed to have been engraved by a Genoese engraver who settled in England in the reign of George II. The medal was regarded with much interest.

At a meeting of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY on February 17, Mr. Percival Ross presiding, the Rev. Bryan Dale related the history of Lady Hewley's Charity, which was instituted in the year 1704. The founder was born in 1627, and died in 1710. Her marriage was a runaway match, her husband being John Hewley, a Yorkshire barrister, of Gray's Inn, for some time M. P. for Pontefract. Sir John and Lady Hewley resided at St. Saviour Gate, York, and had a country house called Bell Hall. They were devout Puritans, and befriended Nonconformist ministers ejected by the Act of Uniformity. In her old age Lady Hewley decided that her good work should go on after her death, and she left money, which now produced about £4,000 a year, for the benefit of "poor and godly preachers." Unfortunately, her "open trust," as was often the case, proved an open door to uncharitable contentions and most extensive and complicated litigation. In this case the battle had been fierce and long, being waged first between the Independents and the Unitarians, and afterwards between the Independents and the Presbyterians. Why Lady Hewley left the trust an open one had never been explained. Perhaps she

feared the repeal of the Toleration Act, which might have rendered a more specific trust illegal. For twenty-nine years this litigation went on, and some £24,000 or £25,000 went in lawyers' fees. The body of the trust was fortunately not touched, being locked up in court. The interest on the money was just sufficient, barely sufficient, to pay the fees. The general effect of the final decision, after many trials, was that there were to be seven trustees, three being Independents, three Presbyterians, and one Baptist. It was also laid down that the property was not to be divided between the denominations, but each case was to be considered on its merits, independent of whatever denomination the minister was associated with. Since that time the charity appeared to have been fairly administered, and many ministers scattered through five or six northern counties of England were to-day receiving its benefits.

The monthly meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND was held on March 13.—In the first paper Mr. George Macdonald, F.S.A. Scot., and Mr. Thomas Ross, architect, F.S.A. Scot., described the results of the excavation of the Roman fort at Barhill, Dumbartonshire, which was recently carried out by Mr. Alexander Park, F.S.A. Scot., at the instance of Mr. Alexander Whitelaw, of Gartshore, the proprietor. Barhill is one of the forts on the Antonine Wall, the next to the west from Castlecary, which was recently excavated by the Society. It is of the usual type—an almost square enclosure with rounded corners, measuring about 100 yards from east to west, and little more than that from north to south, surrounded by a rampart and two ditches. The ditches, however, join into one on the northern side, which lies nearly parallel to, and at a little distance south of, the line of the Antonine Wall, with room for the military way to pass between. The fort has the usual four gateways, placed one in each of the four sides, the north and south gateways being in the middle, and the east and west gateways opposite each other, but considerably nearer to the north than to the south ends of the ramparts. Besides the foundations of the square block of buildings in the centre of the area called the pretorium, few remains of other constructions of an architectural character were discovered within the enclosure, with the exception of an oblong building to the east of the central block, and a range of chambers with hypocausts, probably for a bath, close to, and parallel with, the western part of the north rampart. The well in the pretorium, which is 43 feet deep, was cleared out to the bottom, and found to be almost filled with architectural fragments, including parts of shafts and twenty-five capitals of pillars, some finely carved; an altar with an inscription by the first cohort of the Baetasians, an incomplete tablet inscribed to the Emperor Antoninus Pius, a pulley-wheel and frame, and the remains of a wooden bucket with iron hoops, a bag of tools, and broken earthenware jars and other fragments of pottery.—The second paper was a report on the excavation by the Society of the forts of Ardifuar, Duntroon, Drumm-an-Duin, and Dunadd, on the estate of Poltalloch, Argyllshire, by Dr. D. Christison and the Hon. John Abercromby, secretaries, with plans by Mr. Thomas Ross, architect, F.S.A.

Scot., and description of the relics by Dr. Joseph Anderson.—In the last paper Mr. William C. Mackenzie, F.S.A. Scot., gave an account of the Pigmies' Isle at the Bull of Lewis, with the results of recent explorations made there by Dr. Mackenzie and Mr. C. G. Mackenzie, of Stornoway, at the instance of the author.



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

EARLY SCOTTISH CHARTERS. By Sir Archibald C. Laurie. Glasgow: James Maclehose and Sons, 1905. 8vo., pp. xxx, 515. Price 10s. net.

We give a cordial welcome to this substantial volume of genuine historic worth. It is a pleasure to recommend it to students. Sir Archibald Laurie has done a real service to history and literature in collecting these charters, in furnishing them with valuable and useful notes, and in supplying a model index. These charters, which number 271, extend from the sixth century down to the year 1153. In the modest preface it is pointed out that the large majority of these charters have been already printed by the Bannatyne, Maitland, and Spalding Clubs, by the Surtees Society, the Society of Antiquaries of Scotland, and by at least eight other antiquarian or historical works. Few, however, of even good public or private libraries contain all these costly publications; and if Sir Archibald had done nothing else but bring all these invaluable historical documents together, printed in intelligible Latin, in a single volume, not a few would have been most grateful for his labours. But he has done far more than that: the notes are full, scholarly, and clear, whilst a large number of important documents are now printed for the first time. Most of these are taken from monastic chartularies in the British Museum or in the Register House, Edinburgh. It will come as a surprise to most English students, save those acquainted at first hand with monastic lore, to note the many grants made by King David on this side the Border. On this question Sir Archibald Laurie says in his preface:

"The charters granted to English monasteries by King David and Earl Henry draw attention to the fact that they held Carlisle and many lands in Cumberland, that they were Earls of Northampton and Northumberland, and were Lords of the Honour of Huntingdon. Mr. Farrer discovered in the Register of the Abbey of Shrewsbury charters which proved that King David for some years held the Honour of Lancaster north of the Ribble. It is probable that other charters by King David and his son may yet be discovered in England."

If Sir Archibald cares to look up at the Public Record Office documents pertaining to the forests of Lancaster and Cumberland, he will find that sheep

pasturing and other grants made by the Scottish King caused disputes and difficulties long after his days.

Many of the King David charters now printed for the first time have been taken from valuable chartularies of the priories of St. Andrew, Northampton, and of St. Augustine, Darenty, which are in the British Museum. The writer has been content to follow the extended Dugdale in his brief account of these two religious houses, and has thereby been led into errors. For instance, when describing the Cluniac monastery of St. Andrew, Northampton, he says that it was "repaired and largely endowed by Simon de St. Liz, first husband of Queen Matilda," giving as his reference vol. v., p. 185, of the *Monasticon*. But the only authority there cited for the existence of this monastery prior to the days of Simon is the spurious Ingulph, on whose statements no scholar now thinks of relying. The true date of the foundation of this interesting religious house has recently been given by Mr. Round in his introduction to Domesday in the first volume of the *Victoria County History of Northamptonshire*.

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CARDIGAN PRIORY IN THE OLDEN DAYS. By Emily M. Pritchard (Owen Powys). Six plates and facsimile of map. London: William Heinemann, 1904. Crown 4to., pp. xvi, 168. Price 10s. net.

Whoever it was who persuaded the authoress to give to the public the result of her valuable researches on this ancient religious house did certainly a good work. Thus we have before us a handsome and excellently printed volume, which is a valuable reference book for the archæologist.

Although but a "cell" to the larger Abbey of Chertsey, Cardigan Priory had a reputation not only in Britain but abroad. This may partially be accounted for by the pilgrimages made to a shrine of the Blessed Virgin Mary in its church. The history of the priory, commencing in the early part of the twelfth century, is carried down to the present date. It is particularly rich in archæological and historical facts; abstracts from royal grants, from State and Domestic Papers, and collected manuscripts, complete a remarkable record of the greatest interest to archæologists.

It may be well to point out that the oft-quoted *Valor Ecclesiasticus* of Henry VIII. (1535) is not always the reliable authority it is supposed to be. The Commissioners for levying the tenths write to Cromwell (Brit. Mus., Galba E., iv., p. 370) "sum summes be confounded one in another, as, ther is putt upon the church of Beverley" (the quotation is from the Chapter Act Book (*Surtees Soc.*, vol. 108 (1903), vol. ii., p. xcvi) "£17 2s. 10d., and no division made what the Provostre should pay, nor what the commyn of the church of Beverley shuld pay. And by cause it is putt 'de ecclesia collegiata Sancti Johannis Beverle such a sum' we doubt how the same shall be levied. The Sacrista or Thesaurer of the church of Beverley is left out. The vj parsons in the same church be put Rectores a altare S. N. in Beverlaco, where they shuld be named parsons in the same church. An vicareg of saint Michael called Holm church in Beverley. Non such is there, but of saint Nicholas there is,oon."



"The examination of Prior Hore" (p. 69) would give Barlow, the then Bishop of St. David's, as the inventor of the false story of the painted wooden candle. The authoress has omitted to give the letter within which this examination was enclosed. It was written from Carmarthen by Barlow to Cromwell on the last day of March. He says: "... Concernynge your lordship's lettres addressed for the taper of Haverforde West, yer the receyte of them I had done refourmacion and openly detected the abuse thereof, all parties which before tyme repugned penitently reconcyled. But sythen I chaunced upon another taper of moch greater credyte and of more shameful detestacion, called our ladye's taper of Cardigan, which I have sente here to your lordship with convenient instructyons of that develish delusion" (*Letters relating to the Suppression of the Monasteries*, p. 183).—H. P. F.

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**YORK: THE STORY OF ITS WALLS AND CASTLES.**

By T. P. Cooper. Many illustrations, plans, etc. London: *Elliot Stock*, 1904. Demy 8vo., pp. xx, 365. Price 10s. 6d. net.

The topographical history of York is by no means a neglected subject, but Mr. Cooper in the volume before us treats his particular aspect of it with great freshness, and makes very considerable additions to what has been previously brought together. He has laid under contribution sources of information which have been but very slightly tapped by his predecessors—the Patent and Close Rolls and other State Papers, and the archives of the York Corporation and of the Cathedral. Mr. Cooper's work



CITY WALL, YORK, SHOWING THE ORIGINAL PLATFORM.



STONE FIGURES: MONK BAR, YORK.

appears most opportunely. We have had occasion more than once during the last few years to comment adversely on proposals of a vandalistic nature with regard to the antiquities of the city which have been brought before the Corporation. The publication of this book should do much to prevent the recurrence of such proposals in the future. Here the citizens of York may read the early history of the settlements on the site of their city; the long and moving story of the walls and gates, and of the historical associations of the city through century after century of English history; and here also they may read with some feeling of shame, we hope, of certain doings of the York City Fathers of a past generation. It is impossible to note without deep regret that of all the ancient Bars only one, Walmgate, retains to-day its ancient barbican unspoiled. A good view of this is given on p. 293, and another of the quaint inner side of the Bar on p. 295. The illustrations throughout the book are good and useful. We give two examples of the smaller blocks. The first shows the curious stone figures—"massive half-length human figures, sculptured in a menacing attitude, in the act of hurling large stones downwards"—which surmount each of the turrets of the stately Monk Bar. The second block shows the city wall, at Tower Place, where the walls run towards the river with comparatively little rampart, and on the city side "a stone platform or allure, 22 inches wide, was the only foothold available for martial burghers who guarded the city at this point." Another of the illustrations is reproduced on an earlier page in this

issue of the *Antiquary*. Mr. Cooper has given us a good book, carefully prepared, well written, and well illustrated. There is an adequate index.

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A HISTORY OF ARCHITECTURE ON THE COMPARATIVE METHOD. By the late Banister Fletcher, F.R.I.B.A., and Banister F. Fletcher, F.R.I.B.A. About 2,000 illustrations. Fifth edition, re-written and greatly enlarged. London: B. T. Batsford, 1905. Thick demy 8vo., pp. lii, 738. Price 21s. net.

The surest proof of the esteem in which this fine book is held is to be found in the rapidity with which one edition succeeds another. When the fourth edition, largely re-written as compared with its predecessors, appeared about three years ago, Dr. Cox, writing in these pages, said: "Taken as a whole, this volume is at once not only an indispensable classified handbook for the architectural student and the craftsman, but a delightful book for reference and study for the antiquary or for the intelligent general reader." And now that the fifth edition is before us we can only repeat these words with added emphasis. Again the greater part of the book has been re-written, and the whole greatly enlarged. In bulk the volume before us is larger than its immediate predecessor by more than 200 pages, while the illustrations have been increased by about 700. Besides these additions we notice that the original matter has been carefully revised. It is of good omen for the future of architecture that this work, in the main so thoroughly sound and with such a wealth of excellent illustration—as instructive and illuminating in its way as the text—has been adopted as a text-book not only throughout this country, but to a very large extent also in America and Australia. There are few works of reference published which can be praised so unreservedly as this masterly and comprehensive History of Architecture. We must add a word of acknowledgment for the completeness of the index.

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THE CLAN DONALD. By Rev. A. Macdonald, of Killearnan, and Rev. A. Macdonald, of Kiltarlity. Vol. iii. Many illustrations. Inverness: Northern Counties Publishing Company, Ltd., 1904. 8vo., pp. xxiv, 666. Price 21s.

After a somewhat tedious delay, the compilers of the history of the Clan Donald have put forth their third and concluding volume. Like its predecessors, it gives abundance of careful and conscientious work. About two-thirds of the present volume appeals only to those who are interested in the numerous small branches of this prolific clan. This part of the work appears to be executed with much exactitude, and is brought down to the present day; it is brightened with numerous reproductions of portraits and miniatures. The Macdonalds here enumerated include many of distinction in different walks in life; the last named is George Macdonald, the poet and novelist.

The four opening chapters, however, contain much of general interest. The first two chapters are taken up with the history of the house of Sleat, beginning with Hugh, a younger son of Alexander, Earl of Ross and Lord of the Isles, who made a piratical raid on

Orkney in the third quarter of the fifteenth century. The third chapter, entitled "The Social History of the Clan Donald, 1545-1800," is of much value and well written. It deals comprehensively and clearly with such intricate questions as feudal and Celtic tenures, bond of kindred, differentiation of offices, handfasting, fosterage, fen farmers, wadsetters, etc.; and also tells of such matters as the introduction of kelp and the potato, arms, fishing, clothing, education, and religion.

The records of the early years of the seventeenth century throw some light on the social life of the chiefs and gentlefolk of the Isles. Their manner of living in their great strongholds was undoubtedly coarsely luxurious:

"As to alcoholic indulgence, the households of the chiefs were certainly not ascetic. Niel Mor Mac Vinrick celebrates in enthusiastic strains a visit to Dunvegan Castle early in the seventeenth century. 'The entertainment lasted six nights, and a company sat at the festive board. There was the merriment of the harp and of the full bowl, inebriating all, and a blazing fire, for his regal court drinking was not a dream. We were twenty times drunk every day, to which we had no more objection than he had.' This picture needs no colouring, and it is certain that Duntulin would vie with Dunvegan in the copiousness of its libations. Donald Gorm Og MacGhilleasbuig Chleirich, first baronet of Sleat, is the hero of a song by his foster-mother. The favourite amusements at Sir Donald's courts—draughts, cards, dice, wrestling, and even football—are enumerated, while the music of the pipe and harp, not always found in such close fellowship, are here side by side in friendly rivalry. One of the services demanded of vassals was to attend the chiefs on days of hunting, and a stipulation to that effect was usually inserted in tacks of the early years of the seventeenth century."

The fourth chapter (not the third, as stated in the preface) deals with "the thorny question of the chiefship." This is a section of peculiar interest. It is therein shown that the chiefship of a Highland clan was not a feudal dignity, but followed Celtic custom; that it was held by the consent of the clan; that a chief could be deposed; and that certain families were excluded from the chiefship. The authors lay it down, as an established fact, that the chiefship of a clan cannot be settled merely upon the principle of primogeniture. As to the present position of this visionary and now unreal dignity, the authors decide that "while the claim of the family of Moidart to the chiefship of Clanranald is undoubted, the chiefship of the whole Clan Donald, as already clearly proved, remains without question in the family of Sleat."

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SCOTTISH PEWTER-WARE AND PEWTERERS. By L. Ingleby Wood. 36 plates. Edinburgh: George A. Morton [1905]. Large 8vo., pp. xii, 223. Price 15s.

In this handsome, buckram-bound volume Mr. Ingleby Wood has made a noteworthy contribution to the rapidly-growing literature of pewter. Pewter-making was an art almost unknown in Scotland till near the end of the fifteenth century, when, in 1493, the pewterers first became a craft of the Incorporation

of Hammermen of Edinburgh; and for long years after that date pewter remained a luxury of the rich and well-to-do. The marked characteristic of Scottish pewter ware is its plainness. The craftsmen obtained their effects by grace or strength of design, with the addition of simple mouldings. Of ornament, whether engraved or other, there is scarcely a trace. Scottish pewter, as the author remarks, is "characteristic of the people who made it, strong of line and entirely devoid of any superfluous ornament." Mr. Ingleby Wood traces very carefully the history of the Incorporation of Hammermen of Edinburgh and of the other chief Scottish cities, and then deals specifically with Scottish Church vessels before and after the Reformation—a kind of pewter in which Scotland is peculiarly rich—Communion Tokens; Beggars' Badges, much more freely used in Scotland than elsewhere; Tavern and other Measures; and Some Miscellaneous Pieces; with a closing chapter, most useful to collectors, on Touches and other Marks upon Scottish Pewter. Several useful appendices and indexes complete a book which is carefully and thoroughly done throughout. It is impossible to indicate in this brief notice more than a few of the points of interest Mr. Ingleby Wood's work must have for collectors; but we can say with conviction that no amateur of pewter can afford to neglect the book. The plates are excellent.

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A LIST OF NORMAN TYMPANA AND LINTELS. By Charles E. Keyser, F.S.A. London: *Elliot Stock*, 1904. Demy 4to., pp. lxxix, 65, and 155 illustrations. Price 21s. net. 500 copies printed.

The subtitle to this handsome volume explains that it includes such Norman tympana and lintels with figure or symbolical sculpture as are still, or were recently, existing in the churches of Great Britain. Mr. Keyser has devoted many years to this special study. In a paper which was printed in *Archæologia*, vol. xlvii., he brought together a large number of examples of sculptured tympana. Since then other antiquaries have dealt with the subject sectionally, and now Mr. Keyser has given us what is an almost exhaustive study of Norman sculptured tympana. The volume represents an enormous amount of intelligent labour. Mr. Keyser employed photographers all over England to take the various examples for him, and the results now embodied in his book were first placed before his brother antiquaries in a lantern lecture which he gave before the Society of Antiquaries four years ago, and later before other archaeological societies. In a competently-written introduction the author discusses and describes the distribution and characteristics of the tympana, and then gives an alphabetical and descriptive catalogue of the several examples. In an appendix Mr. Keyser pays a deserved compliment to his helpers by giving a list of the photographers with the examples they took in connection with the work, and handsomely rounds off the book with an index of subjects, figures, etc. The plates speak for themselves; they are exceedingly well produced, and on a sufficient scale to do justice to the varied and often very curious detail. Mr. Keyser says there are

still existing some 210 instances in more or less perfect preservation, and of these no less than 155 are here illustrated. The book is a contribution to archæology of great and lasting value.

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FOLK-LORE OF THE MUSQUAKIE INDIANS OF NORTH AMERICA. By Mary Alicia Owen. Illustrations. London: For the Folk-Lore Society, *David Nutt*, 1904. 8vo., pp. x, 147, and 8 plates. Price 10s. 6d. net.

COUNTY FOLK-LORE. Vol. iv., Northumberland. Collected by M. C. Balfour and edited by N. W. Thomas. London: For the Folk-Lore Society, *David Nutt*, 1904. 8vo., pp. xvi, 180, Price 10s. 6d. net.

The Musquakies are a tribe of the great Algonquin family, of whose ways and beliefs Miss Owen has an extraordinarily full and intimate knowledge. The genesis of this book was in a paper read by Miss Owen before the British Association at Toronto in 1897, which is here amplified in a volume of the greatest possible interest to folk-lore and anthropologists. It is emphatically a fresh and first-hand contribution to anthropological science. A striking feature is the catalogue, carefully annotated, of the remarkable collection of Musquakie beadwork and ceremonial implements which Miss Owen accumulated during many years of direct personal intercourse with members of the tribe. This most valuable gathering Miss Owen has generously presented to the Folk-Lore Society, and it is now placed in the University Museum of Archæology and Ethnology at Cambridge. The Folk-Lore Society has published many good books, but none of more fresh or original interest and importance than Miss Owen's work.

The new volume of *County Folk-Lore* is a welcome addition to the series. It brings together a useful collection of examples of printed folk-lore concerning Northumberland. The plan of these county books involves a certain amount of repetition; but the volume before us, like its predecessors, serves a very useful purpose. An index would have increased its utility.

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GEORGE MORLAND: PAINTER, LONDON (1763-1804). By Ralph Richardson, F.S.A. Scot. Popular Edition. London: *Elliot Stock*, 1905. 8vo., pp. iv, 166. Price 2s. 6d.

This cheap re-issue in comely guise of Mr. Richardson's little book on Morland is decidedly welcome. It commemorates appropriately enough the centenary of Morland's death. Mr. Richardson gives in readable fashion the story of the artist's somewhat chequered career and a critical account of his work, supplemented by various notes of sales and lists of value for reference, including a list of engravings after paintings or sketches by Morland in the Print-Room of the British Museum, and a Chronological Catalogue of Engravings, Etchings, etc., after Morland.

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The pamphlets on our table include a paper, with capital illustrations, on the very remarkable *McCragh Tomb in Lismore Cathedral, Co. Waterford*, by Mr.

J. R. Garstin, F.S.A., reprinted from the *Journal of the Royal Society of Antiquaries of Ireland*; *Notes on Two Tribula, or Threshing-sledges*, and on *Primitive Implements and Weapons of Flakes of Flint or other Stone set in Wood or other Substances*—archaic implements discussed in an interesting paper by Mr. L. McLellan Mann, F.S.A. Scot., reprinted from the *Proceedings of the Society of Antiquaries of Scotland*; and another of Dr. Brushfield's invaluable *Raleghana* pamphlets, this (Part VI.) being a bibliographical study of Raleigh's *History of the World*, prepared in Dr. Brushfield's usual careful and workmanlike fashion.

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In the *Architectural Review* (March) Mr. H. F. Brown's paper on "The Present Condition of St. Mark's, Venice," shows forcibly the necessity for taking prompt and thorough measures for the preservation of the building. The illustrations are startlingly eloquent. The contents include, besides another section of "English Mediæval Figure-Sculpture," a first paper on "Sancta Sophia, Constantinople," by Mr. W. R. Lethaby; and a first paper by Mr. R. P. Jones on "The Life and Work of Decimus Burton." The whole number is well and abundantly illustrated. As supplement, there is a plate in colour from a fine drawing of Sancta Sophia, the interior, by J. B. Fulton.

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We have also on our table the *American Antiquarian*, January and February; *Sale Prices*, February 28; *East Anglian*, November; the portly Annual Report of the Smithsonian Institution for 1903; and a good catalogue of books on literature and art from J. A. Stargardt, of Berlin.



## Correspondence.

LAPLEY FONT, STAFFORDSHIRE.

TO THE EDITOR.

YOUR issue for February contains a letter from Mr. John Addison, of Brierley Hill, making sundry observations on my communication on the above subject. There is nothing on the font indicating the limit of the subjects to the Birth and Passion of our Lord, but the fuller field of the Life is warranted. There is no sign of violence in my panel No. 5, but both fishes and loaves are clearly depicted. Our logic of to-day is not to be looked for in sculptures of this class. As to the Trial panel, Pilate the governor may not have worn the crown, and, as is suggested below, Herod may be the crowned judge. The head of a smaller figure smiting the accuser is not to be discerned on the panel; the judge has his right hand raised, as cautioning, and in his left the sceptre of office. It is only begging a point to suggest that the mediæval carvers did not care for the difference between a crown and a mitre. As to the subject of date, the inscription must not be separated from the carving, and strong proof

would be needed before A.D. 1700, or later, could be accepted as the age of this work.

But Mr. Micklethwaite, with his peculiar aptitude and devotion to mediæval art, has thrown real light on this example of peculiar work. In a kind letter to me, he writes: "The thing is curious whatever be its date. At present it seems to me seventeenth century, probably early, but possibly as late as the Restoration. Assuming the font to be all of one date, the shape fits well to that time, and the carvings are not ruder than we find in woodwork done then. Moreover, there are some modernisms, as the rayed glory round our Lady in the Annunciation panel. I take it that the carvings have been taken from rude Dutch wood cuts, perhaps in some Mass-book, and the inscription was thoughtlessly copied in the first that was done, but left out of the others. As to the subjects, what you call the 'seizing' might be the 'mocking,' and that on another panel Herod is intended rather than Pilate." Thus one thinks Mr. Micklethwaite has cleared the haze.

The learned linguist, again consulted, writes: "I should imagine the modern language might be dated from the period of the invention of printing, or the discovery of America; about this time modern English is generally reckoned to begin."

My appeal to your readers has not been in vain.  
C. LYNAM.

## THE ROUND TOWERS OF IRELAND.

TO THE EDITOR.

Pending further revelations, may I offer a slight contribution hereon? These structures were certainly defensive, the idea founded on similar lines to the Corsican *nurhaghes* and the Pictish *brochs*. They superseded the so-called earth-houses, weams, and ogos of the sister island; their more finished construction is evidence of later date, and the use thereof as bellfries comes later still. Numerous instances of detached bell-towers abound, and the circular structure compares with the Templars' round churches shown independently in our Eastern Counties.

A. H.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.